ISAACUS BARROW SYP. REG. MAT. ASACRIS COLL. SS. TRINI
CANTAB. PRAEFEC. NEC NON ACAD. EIUSDEM PROCANC.
D. Loggan fecit.

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OF THE

LOVE of GOD

AND OUR

NEIGHBOUR,

In Several

SERMONS.

By *ISAAC BARROW*, D. D.
Late Master of *Trinity* College in *Cambridge*, and one of His MAJESTY'S Chaplains in Ordinary.

The Third Volume.

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TO

The Right Honourable

HENEAGE

Lord *FINCH*,

Baron of

DAVENTRY,

Lord High CHANCELLOUR

OF

ENGLAND,

AND

One of His MAJESTY'S

moſt Honourable Privy Council;

THOMAS BARROW, the Authour's Father,

Humbly Dedicateth theſe

SERMONS.

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MATT. 22. 37.

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart.

THIS Text is produced by our Saviour out of *Moses* his Law in answer to a question, wherewith a learned Pharisee thought to pose, or puzzle him; the question was, which *was the great, and first commandment in the Law*; a question which, it seems, had been examined, and determined among the Doctours, in the Schools of those days, (for, in Saint *Luke*, to the like question intimated by our Saviour, another Lawyer readily yields the same answer, and is therefore commended by our Saviour, with a *rectè respondisti, thou hast answered rightly*) so that had our Saviour answered otherwise, he had, we may suppose, been taxed of ignorance

Deut. 6. 5. 10. 12.

περιέζων αὐτῶν.

πρώτη ἐντολή.

Luk. 10. 27.

and unskilfulneſs, perhaps alſo of errour and heterodoxie; to convict him of which ſeems to have been the deſign of this *Jewiſh* trier or tempter (for he is ſaid to ask πειράζων αὐτὸν, *trying*, or tempting *him*.) But our Saviour defeats his captious intent, by anſwering, not onely according to truth and the reaſon of the thing, but agreeably to the doctrine then current, and as the Lawyer himſelf out of his memory and learning would have reſolved it: and no wonder ſince common ſenſe dictates, that the Law enjoyning ſincere and entire love toward God is neceſſarily the firſt, and chief, or the moſt fundamental Law of all Religion; for that whoſoever doth believe the being of God (according to the moſt common notion that Name bears) muſt needs diſcern himſelf obliged firſt and chiefly to perform thoſe acts of mind and will toward him, which moſt true and earneſt love do imply: different expreſſions of love may be preſcribed, peculiar grounds of love may be declared in ſeveral ways of Religion; but in the general and main ſubſtance of the duty all will conſpire, all will acknowledge readily, that it is love we chiefly owe to God; the duty which

which he may moſt juſtly require of us, and which will be moſt acceptable to him. It was then indeed the great commandment of the old (or rather of the young and leſs perfect) Religion of the *Jews*, and it is no leſs of the more adult and improved Religion which the Son of God did inſtitute and teach; the difference onely is, that Chriſtianity declares more fully how we ſhould exerciſe it; and more highly engages us to obſerve it; requires more proper and more ſubſtantial expreſſions thereof; extends our obligation as to the matter, and intends it, as to the degree thereof: for as it repreſents Almighty God in his nature and in his doings more lovely than any other way of Religion (either natural, or inſtituted) hath done, or could doe, ſo it proportionably raiſes our obligation to love him: it is, as S. *Paul* ſpeaketh, τὸ τέλος τῆς παραγγελίας, *the* laſt *drift*, or the ſupreme pitch *of the* Evangelical *profeſſion*, and inſtitution to Love; to love God firſt, and then our neighbour *out of a pure heart, and good conſcience, and faith unfeigned:* it is *the bond*, or knot *of* that *perfection* which the Goſpel injoins us to aſpire to: 'tis the firſt and principall of thoſe goodly *fruits*, which

1 Tim. 1. 5.

Coloſſ. 3. 14.

Matt. 5. 48.

Galat. 5. 22.

the Holy Spirit of Christ produceth in good Christians. It is therefore plainly with us also the great Commandment and chief Duty: chiefly great in its extent, in its worth, in its efficacy and influence: most great it is, in that it doth (eminently at least, or virtually) contain all other Laws and Duties of Piety; they being all as Branches making up its Body, or growing out of it as their Root. Saint *Paul* saith of the love toward our neighbour, that it is πλήρωμα νόμου, *a full performance of the laws* concerning him; and that *all commandments* ἀνακεφαλαιοῦνται *are recapitulated*, or summ'd up *in this one saying, Thou shalt love thy neighbour as thy self:* and by like, or greater reason are all the Duties of Piety comprised in the Love of God; which is the chief of those two hinges, *upon which* (as our Saviour here subjoins) *the whole law and the prophets do hang.* So great is this Duty in extent: and it is no less in proper worth; both as it immediately respects the most excellent, and most necessary performances of Duty (employing our highest faculties in their best operations) and as it imparts vertue and value to all other acts of Duty: for no sacrifice

Rom. 13. 9, 10.

Gal. 5. 14.

Vers. 40.

Sacrifice is acceptable, which is not kindled by this heavenly Fire; no Offering ſweet and pure, which is not ſeaſoned by this holy Salt; no Action is truly good or commendable, which is not conjoined with, or doth not proceed from the Love of God; that is not performed with a deſign to pleaſe God, or (at leaſt) with an opinion that we ſhall do ſo thereby. If a man perform any good work not out of love to God, but from any other principle, or for any other deſign (to pleaſe himſelf or others, to get honour or gain thereby) how can it be acceptable to God; to whom it hath not any due regard? And what action hath *it* for its principle, or its ingredient, becomes ſanctified thereby, in great meaſure pleaſing and acceptable to God; ſuch is the worth and value thereof. It is alſo the great Commandment for efficacy and influence, being naturally productive of Obedience to all other Commandments; eſpecially of the moſt genuine and ſincere Obedience; no other principle being in force and activity comparable thereto: (fear may drive to a complyance with ſome, and hope may draw to an obſervance of others, but it is Love, that with a kind of Levit. 2. 13. 9. 24. 20. 1.

2 Cor. 5. 14. willing conſtraint, and kindly violence carries on cheerfully, vigorouſly and
1 Joh. 2. 5. ſwiftly to the performance of all God's Commandments: *If any man loves me,*
Joh. 14. 23. ſaith our Saviour, *he will keep my word*; to keep his word is a natural and ne-
1 Joh. 5. 3. ceſſary reſult of love to him; *this is the love of God* (ſaith Saint *John*) *that we keep his commandments, and his commandments are not grievous*; 'tis the nature of that Love to beget a free and delightfull Obedience) Such then is the Subject of our Diſcourſe; even the ſum, the ſoul, the ſpring of all our Religion and Duty. And becauſe it is requiſite, both for our direction how to doe, and the examination of our ſelves whether we doe as we ought; that we ſhould underſtand what we are thus ſo far obliged to; that we may be able to perform it, and that we be effectually diſpoſed thereto, I ſhall uſe this method; I will firſt endeavour to Explain the nature of this Love commanded us; then to ſhew ſome Means of Attaining it; laſtly to propound ſome Inducements to the Purchaſe and Practice thereof.

I. For the *firſt* part; we may deſcribe Love in general (for it ſeems not ſo eaſy to

to define it exactly) to be an Affection or Inclination of the Soul toward an Object, proceeding from an Apprehenſion and Eſteem of ſome Excellency or ſome Conveniency therein (its Beauty, Worth, or Uſefulneſs) producing thereupon, if the Object be abſent or wanting, a proportionable deſire, and conſequently an endeavour to obtain ſuch a propriety therein, ſuch a poſſeſſion thereof, ſuch an approximation or union thereto, as the thing is capable of; alſo a regret and diſpleaſure in the failing ſo to obtain it; or in the want, abſence, and loſs thereof; likewiſe begetting a complacence, ſatisfaction and delight in its preſence, poſſeſſion or enjoyment; which is moreover attended with a good-will thereto, ſutable to its nature; that is, with a deſire that it ſhould arrive unto, and continue in its beſt ſtate; with a delight to perceive it ſo to thrive and flouriſh; with a diſpleaſure to ſee it ſuffer or decay in any wiſe; with a conſequent endeavour to advance it in all good, and preſerve it from all evil. Which Deſcription containing the chief Properties of Love in common, do in ſome ſort (not to inſiſt upon abſtracted Notions, or in Examples remote from

our purpoſe) all of them well agree to that Love which we owe to God, according to the tenour of this Law, and in the degree therein expreſſed; that is, in the beſt manner, and higheſt degree; for even of this Divine Love the chief Properties (prerequiſite thereto, or intimately conjoined therewith, or naturally reſulting from it) I conceive are theſe.

1. A right apprehenſion and firm perſuaſion concerning God, and conſequently a high eſteem of him as moſt excellent in himſelf and moſt beneficial to us: for ſuch is the frame of our Soul, that the perceptive part doth always go before the appetitive, that affection follows opinion, that no object otherwiſe moves our deſire, then as repreſented by reaſon, or by fancy, good unto us: what effect will the goodlieſt beauty, or the ſweeteſt harmony have upon him, who wants ſenſe to diſcern, or judgment to prize them? This is our natural way of acting; and according to it, that we may in due meaſure love God, He muſt appear proportionably amiable, and deſirable to us; we muſt entertain worthy thoughts of him, as full of all Perfection in himſelf; as the Fountain of all Good;

Good; as the ſole Author of all that Happineſs we can hope for or receive; as *He*, in poſſeſſion of whom we ſhall poſſeſs all things deſirable; in effect and vertue all riches, all honours, all pleaſure, all good that we are capable of; and without whom we can enjoy no real Good or true Content: Which Eſteem of him how can it otherwiſe then beget Affection toward him? If the faint reſemblances, or the ſlender participations of ſuch Excellencies (of that incomprehenſible Wiſedom, that uncontrollable Power, that unconfined Bounty, that unblemiſhed Purity, which are united in him, and ſhine from him with a perfect luſtre; if, I ſay, the very faint reſemblances, and imperfect participations of theſe Excellencies) diſcerned in other things are apt to raiſe our Admiration, and allure our Affection toward them; if the glimmering of ſome ſmall inconſiderable benefit, the ſhadow of real profit diſcovered in theſe inferiour empty things, is able ſo ſtrongly to attract our eyes, and fix our hearts upon them, why ſhould not from a like, but ſo much greater Cauſe the like Effect proceed? whence can it be that the apprehenſion of an Object ſo infinitely

lovely,

lovely, ſo incomparably beneficial (if not paſſing curſorily through our fancy, but deeply impreſſed upon our mind) ſhould not proportionably affect and incline us toward Him with all that deſire, that delight, that good will which are proper to Love? If we think, as the Pſal. 89. 6. *Pſalmiſt* did, that *there is none in heaven or in earth comparable to God* (comparable in eſſential Perfection, comparable in beneficial Influence) why ſhould we not be diſpoſed alſo to ſay with him; Pſal. 73. 25. *Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee.* Such a reverent Eſteem is the proper foundation upon which true Love is built, and which upholds it: whence, as the Love of God doth commonly denote all the Duties of Religion, ſo doth Fear (or Reverence to him) likewiſe in Scripture ſtyle comprehend and expreſs them all; it being the Root from whence Love doth ſprout and by which it is nouriſhed; it being the beginning of that true Wiſedom by which we embrace and faſten our affection upon the Sovereign Good. Hence we may obſerve, that thoſe devout perſons, whoſe hearts were fulleſt of this Love, their minds were moſt employed in meditation

Comp. Pſal. 111. 10. Prov. 1. 7. 9. 10. Pſal. 34. 9. 145. 19. &c.

ditation upon the Divine Excellencies, and upon the beneficial Emanations from them in Bounty and Mercy upon the Creatures; their Tongues being tuned by their Thoughts, and their inward Eſteem breaking forth into Praiſe. *Every day, all the day long, at all times did they bleſs God, praiſe his name, ſpeak of his righteouſneſs, ſhew forth his ſalvation,* as the *Pſalmiſt* expreſſes his practice, ariſing from Love enlivened by the eſteem of God, and the apprehenſion of his excellent Goodneſs: from whence alſo that ſtrong Faith, that conſtant Hope, that cheerful Confidence they repoſed in him; that hearty Approbation of all his Counſels and Purpoſes; that full Acquieſcence of Mind in his Proceedings; that entire Submiſſion of their Underſtanding to his Diſcipline, and Reſignation of their Will to his good pleaſure; that yielding up themſelves (their Souls and Bodies, their Lives and Goods) to his diſpoſal, with all the like high effects and pregnant ſigns of Love did flow: but

Pſal. 146. 7. 104. 33. 34. 1. 71. 15. 145. 2. 35. 28. 71. 8.

2. Another property of this Love is an earneſt deſire of obtaining a Propriety in God; of poſſeſſing him (in a manner) and enjoying him; of approaching him and being, ſo far as may be, united

united to him. When we ſtand upon ſuch terms with any perſon, that we have a free acceſs unto and a familiar entercourſe with him; that his converſation is profitable and delightfull to us; that we can upon all occaſions have his advice and aſſiſtance; that he is always ready in our needs, and at our deſire to employ what is in him of ability for our good and advantage, we may be ſaid to own ſuch a perſon, to poſſeſs and enjoy him; to be tyed (as it were) and
1 Sam. 18. 1. joined to him (as 'tis ſaid *the ſoul of Jonathan was knit to the ſoul of David, ſo that he loved him as his own ſoul*) And ſuch a propriety in, ſuch a poſſeſſion of, ſuch an alliance and conjunction to himſelf God vouchſafes to them, who are duely qualified for ſo great a good:
Heb. 11. 16. *He was not aſhamed* (ſaith the Apoſtle concerning the faithfull Patriarchs) *to be called their God*; to be appropriated
1 Joh. 2. 23. in a manner unto them; And, *He that*
Pſal. 119. 2. *acknowledgeth the Son* (ſaith Saint *John*
Iſa. 65. 1. concerning good Chriſtians) καὶ τὸν πα-
Deut. 11. 22. τέρα ἔχει, *hath*, (or poſſeſſeth) *the Fa-*
Joſh. 23. 8. *ther alſo*: and *to ſeek*; *to find*; *to draw*
1 Cor. 6. 17. *near to*; *to cleave unto*; *to abide with, to*
Act. 11. 23. *abide in*, and ſuch other phraſes frequent-
Joh. 15. 4. 17. 21.
1 Joh. 2. 24. ly do occur in Scripture denoting that near

near relation which good men ſtand in toward God; implying that he affords them a continual liberty of acceſs, and coming into his eſpecial preſence, that he admits them to a kind of converſe and communion with himſelf, full of ſpiritual benefit and delight; that bearing an eſpecial good will and favour toward them, he is diſpoſed to exert his infinite wiſedom and power in their behalf; is ready to impart all needfull and convenient good unto them (help in their needs, ſupply in wants, protection in dangers; the direction, aſſiſtance and comfort of his Holy Spirit; pardon of ſins and peace of conſcience; all the bleſſings of grace here, and all the felicities of glory hereafter) ſuch an intereſt, as it were, in God and a title unto him, ſuch a poſſeſſion and enjoyment of him we are capable of obtaining: and as that enjoyment is in it ſelf infinitely above all things deſirable; ſo if we love God, we cannot ſurely but be earneſtly deſirous thereof: a cold indifferency about it, a faint wiſhing for it, a ſlothfull tendency after it are much on this ſide love; it will inflame our heart, it will tranſport our mind, it will beget a vigorous and lively motion of ſoul toward it: for Love

you

you know is commonly resembled unto, yea even assumes the name of Fire; for that it warms the breast, agitates the spirits, quickens all the powers of Soul, and sets them on work in desire and pursuance of the beloved Object: you may imagine as well fire without heat or activity, as love without some ardency of desire. *Longing, and thirsting of soul*; *fainting for, and panting after*; *crying out, and stretching forth the hands toward God*; such are the expressions signifying the good *Psalmist*'s love; by so apt, and so pathetical resemblances doth he set out the vehemency of his desire to enjoy God. I need not add concerning Endeavour; for that by plain consequence doth necessarily follow Desire: the thirsty soul will never be at rest till it have found out its convenient refreshment: if we, as *David* did, do *long after God*, we shall also with him *earnestly seek God*; nor ever be at rest till we have found him. Coherent with this is a

Psal. 84. 2. 42. 1. 63. 1. 143. 6.

3. *Third* property of this Love, that is, a great Complacence, Satisfaction and Delight in the Enjoyment of God: in the sense of having such a propriety in him; in the partaking those emanations of

of favour and beneficence from him; and conſequently in the inſtruments conveying, in the means conducing to ſuch enjoyment: for joy and content are the natural fruits of obtaining what we love, what we much value, what we earneſtly deſire. Yea what we chiefly love, if we become poſſeſſed thereof, we eaſily reſt ſatisfied therewith, although all other comforts be wanting to us. The covetous perſon for inſtance, who dotes upon his wealth, let him be pinched with the want of conveniencies; let his body be wearied with toil; let his mind be diſtracted with care; let him be ſurrounded with obloquy and diſgrace ——*at mihi plaudo ipſe domi*; he nevertheleſs enjoys himſelf in beholding his beloved pelf: the ambitious man likewiſe, although his ſtate be full of trouble and diſquiet; though he be the mark of common envy and hatred; though he be expoſed to many croſſes and dangers; yet while he ſtands in power and dignity, among all thoſe thorns of care and fear, his heart enjoys much reſt and pleaſure. In like manner we may obſerve thoſe pious men, whoſe hearts were endewed with this love, by the preſent ſenſe, or aſſured hope of enjoying

God

God ſupporting themſelves under all wants and diſtreſſes; *rejoycing*, yea *boaſting and exulting* in their afflictions; and no wonder, while they conceived themſelves ſecure in the poſſeſſion of their hearts wiſh; of that, which they incomparably valued and deſired above all things; which by experience they had found ſo comfortable and delicious: *O taſte and ſee* (exclaims the *Pſalmiſt*, inſpired with this paſſion) *O taſte and ſee, that the Lord is good: How excellent is thy loving kindneſs, O Lord*; they, (they who enjoy it) *ſhall be abundantly ſatisfyed with the fatneſs of thy houſe, and thou ſhalt make them drink of the river of thy pleaſures: A day in thy courts is better than a thouſand: my ſoul ſhall be ſatisfyed as with marrow and fatneſs*; ſo did thoſe devout practiſers of this Duty expreſs the ſatisfaction they felt in God, and in thoſe things whereby he did impart the enjoyment of himſelf unto them. So did *the light of Gods* countenance cheer their heart; ſo did *his loving kindneſs* appear *better than life it ſelf unto them.* Hence do they ſo frequently enjoin and exhort us *to be glad*; *to delight our ſelves*; *to glory*; *to rejoyce continually in the Lord*; in the ſenſe of his good-

Luk. 6. 23. 1 Pet. 4. 13. Rom. 5. 3. Col. 1. 24.

Pſal. 34. 8. 36. 7.

Pſal. 84. 1, 10. 63. 5.

Neh. 9. 25. Pſal. 4. 6. 63. 3.

Pſal. 33. 1. 32. 11. 105. 3. 107. 12. 37. 4.

goodneſs, in the hope of his favour; the doing ſo being an inſeparable property of love; to which we adjoin another.

4. The feeling much diſpleaſure and regret in being deprived of ſuch enjoyment; in the abſence or diſtance as it were of God from us; the loſs or leſſening of his favour; the ſubtraction of his gracious influences from us: for ſurely anſwerable to the love we bear unto any thing will be our grief for the want or loſs thereof: it was a ſhrewd argument which the *Poet* uſed to prove that men loved their moneys better than their friends, becauſe —*majore tumultu plorantur nummi, quàm funera*— they more lamented the loſs of thoſe than the death of theſe; Indeed, that which a man principally affects, if he is bereaved thereof, be his condition otherwiſe how proſperous and comfortable ſoever, he cannot be contented; all other enjoyments become unſavoury and unſatisfactory to him. And ſo it is in our caſe, when God, although onely for trial, (according to his wiſedom and good pleaſure) hides his face, and withdraws his hand; leaving the ſoul in a kind of deſolation and darkneſs; not finding that ready aid in diſtreſs, not feeling that cheerfull vi-

vacity in obedience, not taſting that ſweet reliſh of devotion, which have been uſually afforded thereto; if love reſide in the heart, it will ſurely diſpoſe it to a ſenſible grief; it will inſpire ſuch exclamations as thoſe of the *Pſalmiſt*:

Pſal. 89. 46. 69. 16. 30. 7. 42. 3. *How long, Lord, wilt thou hide thy face? hide not thy face from thy ſervant, for I am in trouble; turn unto me according to the multitude of thy tender mercies; draw nigh unto my ſoul and redeem it.* Even our Saviour himſelf in ſuch a caſe, when God ſeemed for a time to withdraw the light of his countenance, and the protection of his helpfull hand from him (or to frown and lay his heavy

Matt. 26. 38. 27. 46. hand upon him) had his ſoul περίλυπον ἕως θανάτου, *extreamly grieved* and *full of a deadly anguiſh*; neither ſurely was it any other cauſe than exceſs of love, which made that temporary deſertion ſo grievous and bitter to him, extorting from his moſt meek and patient heart that wofull complaint, *My God, my God, why haſt thou forſaken me!* But eſpecially, when *our iniquities have* (as

Iſa. 59. 2. the *Prophet* expreſſeth it) *ſeparated between our God and us*; and *our ſins have*

Jer. 5. 25. Iſa. 44. 26. *hid his face from us*; when that *thick cloud* hath eclipſed the light of his countenance,

tenance, and intercepted his gracious influences; when by wilfully offending we have (as the *Israelites* are said to have done) *rejected our God, cast him off*, and *driven him from us*; so depriving our selves of propriety in him, and the possession of his favour; then if any love be alive in us, it will prompt us with those good men in their penitential agonies, to be grievously sensible of, and sorely to bewail that our wretched condition; there *will not* (if we so heartily love God, and value his favour as they did) *be any soundness in our flesh, or rest in our bones; our spirit will be overwhelmed within us, and our heart within us desolate. Our heart will be smitten and withered like grass*, upon the consideration and sense of so inestimable a loss. Love will render such a condition very sad and uneasie to us; will make all other delights insipid and distastfull; all our life will become bitter and burthensome to us; neither if it in any measure abides in us, shall we receive content, till by humble deprecation we have regained some glimpse of God's favour, some hope of being reinstated in our possession of him. Farther yet,

1 Sam. 8. 7 10. 9.

Psal. 6. 35. 38. 51. 102. 130. 143.

Psal. 38. 3. 143. 4. 102. 4.

Psal. 6. 4. 38. 21. 51. 11. 102. 2. 143.

5. Another property of this Love is

to bear the higheſt good will toward God; ſo as to wiſh heartily and effectually (according to our power) to procure all good to him, and to delight in it; ſo as to endeavour to prevent and to remove all evil (if I may ſo ſpeak) that may befall him, and to be heartily diſpleaſed therewith. Although no ſuch benefit or advantage can accrue to God which may increaſe his eſſential and indefectible happineſs; no harm or damPſal. 16. 2. Job 22. 3. mage can arrive that may impaire it (for he can be neither really more or leſs rich, or glorious, or joyfull than he is; neither have our deſire or our fear, our delight or our grief, our deſigns or our endeavours any object, any ground in thoſe reſpects) yet hath he declared, Jer. 9. 24. that there be certain intereſts and concernments, which, out of his abundant goodneſs and condeſcenſion, he doth tender and proſecute as his own; as if he did really receive advantage by the good, and prejudice by the bad ſucceſs reſpectively belonging to them; that he earneſtly deſires, and is greatly delighted with ſome things, very much diſlikes, and is grievouſly diſpleaſed with other things: for inſtance, that he bears a fatherly affection toward his creatures, and

earneſt-

earneſtly deſires their welfare; and delights to ſee them enjoy the good he deſigned them; as alſo diſlikes the contrary events; doth commiſerate and condole their miſery; that he is conſequently well pleaſed, when piety and juſtice, peace and order (the chief means conducing to our welfare) do flouriſh; and diſpleaſed, when impiety and iniquity, diſſenſion and diſorder (thoſe certain ſources of miſchief to us) do prevail; that he is well ſatisfied with our rendring to him that obedience, honour and reſpect which are due to him; and highly offended with our injurious and diſreſpectfull behaviour toward him, in commiſſion of ſin and violation of his moſt juſt and holy commandments: ſo that there wants not ſufficient matter of our exerciſing good will both in affection and action toward God; we are capable both of wiſhing, and (in a manner, as he will interpret and accept it) of doing good to him, by our concurrence with him in promoting thoſe things which he approves and delights in, and in removing the contrary. And ſo ſurely ſhall we do if we truly love God: for love, as it would have the object to be its own, as it tends to enjoy

it, ſo it would have it in its beſt ſtate, and would put it thereinto, and would conſerve it therein; and would thence contribute all it is able to the welfare, to the ornament, to the pleaſure and content thereof. *What is it* (ſaith *Cicero*) *to love, but to will or deſire, that the perſon loved ſhould receive the greateſt good that can be?* Love alſo doth reconcile, conform, and unite the inclinations and affections of him who loves, to the inclinations and affections of him who is beloved; *Eadem velle & eadem nolle, to conſent in liking and diſliking of things*, if it be not the cauſe, if it be not the formall reaſon or eſſence (as ſome have made it) 'tis at leaſt a certain effect of love. If then we truly love God, we ſhall deſire that all his deſigns proſper, that his pleaſure be fulfilled, that all duty be performed, all glory rendred to him: we ſhall be grieved at the wrong, the diſhonour, the diſappointment he receives: eſpecially we ſhall endeavour in our own practice, with Holy *David*, *to perform* πάντα τὰ θελήματα αὐτοῦ, *all that God wills*, deſires, or delights in; to eſchew whatever offends him. Our deſire, our delight, our endeavour will conſpire with and be ſubordinate to his: for

Quid eſt amare, niſi velle bonis aliquem affici quàm maximis? Cic. *de Fin.* 2.

Act. 13. 22.

for it would be a ſtrange kind of love, that were conſiſtent with the voluntary doing of that, which is hurtfull, injurious, or offenſive to that we love; ſuch actions being the proper effects, the natural ſigns of hatred and enmity: *If any man ſay, I love God, and hateth his brother, he is a liar,* ſaith Saint *John*; and, *If any man ſeeth his brother need, and ſhutteth his bowels toward him, how doth the love of God abide in him?* He that in his affections is ſo unlike, ſo contrary unto God; he that is unwilling to comply with God's will in ſo reaſonable a performance; he that in a matter, wherein God hath declared himſelf ſo much concerned, and ſo affected therewith, doth not care to croſs him, to diſpleaſe and diſappoint him; how can he with any ſhew of truth, or with any modeſty pretend to love God? Hence it is, that keeping of God's Commandments is commonly repreſented to us as the moſt proper expreſſion, as the ſureſt argument of our love to God: —*ſhewing mercy to thouſands of them that love me, and keep my commandments*; they are joined together as terms equivalent, or as inſeparable companions in effect: *He that hath my commandments and keepeth them,*

1 Joh. 4. 20. 3. 17.

Exod. 20. 6.

Joh. 14. 21, 23.

Joh. 15. 14. *them, he it is that loveth me: Ye are my friends,* (that is, not onely objects of my affection, but actively friends, bearing affection unto me) *if you doe whatsoever I command you,* saith our Sa-
1 Joh. 4. 12. *viour:* And, *whoso keepeth his word, in him is the love of God truly perfected;* (he hath the truth and sincerity; he hath the integrity and consummation of love; without it love is wholly false and counterfeit, or very lame and imperfect; so the loving and beloved Disciple teaches us). For by doing thus, as we signifie our esteem of God's wisedom which directeth us, our dread of his power and justice that can punish us, our hope in his goodness and fidelity to reward us, our regard to his majesty and authority over us; so especially thereby (if our obedience at least be free and cheerfull) we express our good will toward him; shewing thereby, that we are disposed to do him all the good and gratifie him all we can; that his interests, his honour, his content are dear and precious to us. And were indeed
Psal. 86. 11. Col. 3. 14. our *hearts knit unto God* with this bond of perfection, we could not in our wills, and consequently in our practice be so severed from him; we should also love heartily

heartily all vertue and goodneſs, the neareſt reſemblances of him, and which he chiefly loves; we ſhould doe, what *David* ſo oft profeſſes himſelf to doe, *love his law, and greatly delight in his commandments.* With our Saviour, we ſhould *delight to perform his will*; it would (as it was to him) *be our meat and our drink to doe* it; *his yoke would be eaſie* indeed, *and his burthen light* unto us; his yoke ſo eaſie, that we ſhould wear it rather as a jewel about our necks than as a yoke; his burthen ſo light, that we ſhould not feel it as a burthen, but eſteem it our privilege. We ſhould not be ſo dull in apprehending, or ſo ſlack in performing duty; for this ſharp-ſighted affection would preſently diſcern, would readily ſuggeſt it to us; by the leaſt intimation it would perceive what pleaſeth God, and would ſnatch opportunity of doing it: we ſhould not need any arguments to perſuade us, nor any force to compell us, love would inſpire us with ſufficient vigour and alacrity; it would urge and ſtimulate us forward not onely *to walk in*, but even (as the *Pſalmiſt* expreſſeth it) to *run the ways of God's commandments.*

Pſal. 11. 7. Pſal. 119. 163, 165, 113, 16, 35, 70, 47, 24, 77. Pſal. 1. 2. 112. 1. 40. 8. Heb. 10. 7. Joh. 4. 34. 5. 30. Prov. 3. 22. Pſal. 119. 32.

But let thus much ſerve for explication of

of the nature of this Duty; in order (as was before ſaid) to the direction of our Practice, and examination thereof: The particular Duties mentioned being comprehended in, or appertaining to the love of God, if we perceive that we practiſe them, we may, to our ſatisfaction and comfort, infer, that proportionably we are endewed with this Grace; if not, we have reaſon (ſuch as ſhould beget remorſe and pious ſorrow in us) to ſuſpect we abide in a ſtate of diſaffection or of indifferency toward him. If we find the former good diſpoſition, we ſhould ſtrive to cheriſh and improve it; if the ſecond bad one, we ſhould (as we tender our own welfare and happineſs, as we would avoid utter ruine and miſery) endeavour to remove it.

II. To the effecting of which purpoſes I ſhall next propound ſome means conducible; ſome in way of removing Obſtacles, others by immediately promoting the Duty.

Of the *firſt* kind are theſe enſuing:

1. The deſtroying of all loves oppoſite to the love of God, extinguiſhing all affection to things odious and offenſive to God; mortifying all corrupt and perverſe,

verſe, all unrighteous and unholy deſires *. It agrees with ſouls no leſs than with bodies, that they cannot at once move or tend contrary ways; upward and downward, backward and forward at one time: it is not poſſible we ſhould together truly eſteem, earneſtly deſire, bear ſincere good will to things in nature and inclination quite repugnant each to other. No man ever took him for his real friend, who maintains correſpondency, ſecret or open; who joins in acts of hoſtility with his profeſſed enemies; at leaſt we cannot, as we ought, love God with our whole heart, if with any part thereof we affect his enemies; thoſe, which are mortally and irreconcileably ſo; as are all iniquity and impurity, all inordinate luſts both of fleſh and ſpirit: *the carnal mind* (the minding, or affecting of the fleſh) *is*, Saint *Paul* tells us, *enmity toward God*; *for 'tis not ſubject to the law of God, nor can be*; 'tis an enemy, even the worſt of enemies, an incorrigibly obſtinate rebell againſt God, and can we then retaining any love to God, or peace with him, comply and conſpire therewith? And, *The friendſhip of the world* (that is I ſuppoſe of thoſe corrupt principles, and

* Pſal. 97. 10. *Ye that love the Lord, hate evil.*

τὸ φρόνημα τῆς σαρκὸς. Rom. 8. 7.

Jam. 4. 4.

and those vitious customs which usually prevail in the world) *is also*, Saint *James* tells us, *enmity with God*; so that (he adds) *if any man be a friend to the world,* καθίσταται. *he is thereby constituted* (he immediately *ipso facto* becomes) *an enemy to God.*

‖ Joh. 2. 15. Saint *John* affirms the same: *If any man love the world, the love of the father is not in him*; explaining himself, that by the world he means those things, which are most generally embraced and practised therein; *the lust*, or desire *of the flesh*, (that is, sensuality and intemperance) ἐπιθυμία τῆς σαρκὸς. *the lust of the eyes*, (that is, envy, covetousness, vain curiosity, and the like) ἐπιθυμία τῶν ὀφθαλμῶν. *the ostentation*, or boasting *of life* (that is, pride, ambition, vain-glory, arrogance) ἡ ἀλαζονεία τοῦ βίου. qualities as irreconcileably opposite to the holy nature and will of God, so altogether inconsistent with the love of him; begetting in us an aversation and antipathy towards him; rendring his holiness distastfull to our affections, and his justice dreadfull to our consciences; and himself consequently, his will, his law, his presence hatefull to us: while we take him to be our enemy and to hate us, we shall certainly in like manner stand affected toward him: this indeed is the main obstacle, the removal of which

which will much facilitate the introduction of divine love; it being a great ſtep to reconciliation and friendſhip, to be diſengaged from the adverſe party: we ſhould then eaſily diſcern the beauty of divine goodneſs and ſanctity, when the miſts of ignorance, of errour, of corrupt prejudice, ariſing from thoſe groſs carnal affections, were diſſipated; we ſhould better reliſh the ſweet and ſavoury graces of God, when the palate of our mind were purged from vitious tinctures; we ſhould be more ready to hope for peace and favour in his eyes, when our conſciences were freed from the ſenſe of ſuch provocations and defilements. But

2. If we would obtain this excellent Grace, we muſt reſtrain our affections toward all other things, however in their nature innocent, and indifferent. The young Gentleman in the Goſpel had, it ſeems, arrived to the former pitch; having through the courſe of his life abſtained from groſſer iniquities and impurities; ſo far, that our Saviour in regard to that attaiment of his conceived an affection for him (he loved him, 'tis ſaid) yet was not he ſufficiently diſpoſed to love God; being *in one thing deficient*, that he retained an immoderate

ἄρχων. Matt. 19. 20. Mark 10. 21. ἠγάπησεν αὐτόν. Luk. 18. 22.

rate affection to his wealth and worldly conveniencies; with which ſort of affections the love of God cannot conſiſt: for we much undervalue God, and cannot therefore duly love him, if we deem any thing comparable to him, or conſiderable in worth or uſefulneſs when he comes in competition: if we deem, that the poſſeſſion of any other thing beſide him, can confer to our happineſs, or the want thereof can prejudice it, and make us miſerable: no other love ſhould bear any proportion to the love of him; no other object ſhould appear (as indeed none really is) ſimply good, deſirable or amiable to us. What value Saint *Paul* had of his legal qualifications and priviPhil. 3. 8. leges, the ſame ſhould we have concerning all other things in appearance pleaſant or convenient to us; they ought, in regard to God, to *ſeem dammage and dung*; not onely mean and deſpicable, but even ſordid and loathſome to us; not onely unworthy of our regard and deſire, but deſerving our hatred and abhorrency; we ſhould, I ſay, even hate the beſt of them; ſo our Saviour expreſLuk. 14. 26. ſeth it; *If any man doth not hate his father and his mother, his wife and his children, his brothers and ſiſters, and even*

ζημία, σκύβαλα.

even his own ſoul (or his own life) *he cannot be my diſciple*; that is, if any man retain in his heart any affection not infinitely (as it were) leſs than that which he bears to God; if any thing be in compariſon dear and precious to him, he is not diſpoſed to entertain the main point of Chriſt's diſcipline, the ſincere and entire love of God. To *love him*, as he requires, *with all our heart*, implies, that our heart be filled with his love, ſo that no room be left for any other paſſion to enter or dwell there. And indeed ſuch, if we obſerve it, is the nature of our ſoul, we can hardly together harbour earneſt or ſerious affections toward different objects; one of them will prevail and predominate; and ſo doing will not ſuffer the other to remain, but will extrude or extinguiſh it: No heart of man can correſpond with two rivals, but, (as our Saviour teacheth us) *it will hate and deſpiſe one, will love and ſtick to the other*; whence he infers, that *we cannot ſerve* (that is, affectionately adhere to) *both God and Mammon*. If we have (according to the *Pſalmiſt*'s phraſe) *ſet our hearts upon wealth*, and *will be rich* (are reſolved to be, as Saint *Paul* expreſſeth it) if we eagerly aſpire

Matt. 6. 24.

Pſal. 62. 10.

1 Tim. 6. 9, 17.

aſpire to power and honour, with the
Joh. 12. 43. Phariſees, *preferring the applauſe of men before the favour of God*; if any worldly or bodily pleaſure, or any curioſity how plauſible ſoever, hath ſeiſed upon our ſpirits and captivated our affections; if any inferiour object whatever with its
2 Tim. 4. 10. apparent ſplendour, ſweetneſs, goodlineſs, convenience hath ſo inveagled our fancy, that we have an exceeding eſteem thereof, and a greedy appetite thereto; that we enjoy it with huge content, and cannot part from it without much regret; that thing doth at preſent take up God's place within us; ſo that our heart is uncapable, at leaſt in due meaſure, of divine love: but if we be indifferently affected toward all ſuch things, and are unconcerned in the preſence or abſence of them; eſteeming them as they are, mean and vain; loving them as they deſerve, as inferiour and trivial; if (accor-
1 Cor. 7. 31. ding to Saint *Paul*'s direction) *we uſe them as if we uſed them not*; 'tis another good ſtep toward the love of God: the divine light will ſhine more brightly into ſo calm and ſerene a *medium*: a ſoul void of other affections, will not be onely more capable to receive, but apt to ſuck in that heavenly one; being inſen-

ſible,

ſible, in any conſiderable degree, of all other comforts and complacencies, we ſhall be apt to ſearch after, and reach out at that, which alone can ſatisfie our underſtanding, and ſatiate our deſires; eſpecially if we add hereto,

3. The freeing of our hearts alſo from immoderate affection to our ſelves (I mean not from a ſober deſire or an earneſt regard to our own true good; for this as nature enforces to, ſo all reaſon allows, and even God's command obligeth us to; nor can it be exceſſive; but a high conceit of our ſelves as worthy or able, a high confidence in any thing we have within us or about us) for this is a very ſtrong bar againſt the entrance, as of all other charity, ſo eſpecially of this: for as the love of an external object doth thruſt, as it were, our ſoul outwards towards it; ſo the love of our ſelves detains it within, or draws it inwards; and conſequently theſe inclinations croſſing each other cannot both have effect, but one will ſubdue and deſtroy the other. If our mind be—*Ipſa ſuis contenta bonis*—*ſatisfied with her own* (taking them for her own) endowments, abilities, or fancied perfections; if we imagine our ſelves wiſe enough to

perceive, good enough to chuſe, reſolute enough to undertake, ſtrong enough to atchieve, conſtant enough to purſue whatever is conducible to our real happineſs and beſt content; we ſhall not care to go farther; we will not be at the trouble to ſearch abroad for that, which, in our opinion, we can ſo readily find, ſo eaſily enjoy at home. If we ſo admire and dote upon our ſelves, we thereby put our ſelves into God's ſtead, and uſurp the throne due to him in our hearts; comparing our ſelves to God, and in effect preferring our ſelves before him; thereby conſequently ſhutting out that unparallel'd eſteem, that predominant affection we owe to him: while we are buſie in dreſſing and decking, in courting and worſhipping this Idol of our fancy, we ſhall be eſtranged from the true object of our devotion; both we ſhall willingly neglect him, and he in juſt indignation will deſert us. But if as all other things, ſo even our ſelves do appear exceedingly vile and contemptible, foul and ugly in compariſon to God; If we *take our ſelves* to be (as truly we are) meer *nothings*, or ſome things worſe; not onely deſtitute of all conſiderable perfections, but full of great defects;

Τῷ γὰρ ὄντι ὃ ἐξ ἀυτοῦ τις ἔχει πεισθὸς, καὶ μάτιος παρ' ἄλλα λαμβάνων. Epict. 1. 9.

Gal. 6. 3.

defects; blind and fond in our conceits, crooked and perverse in our wills, infirm and unstable in all our powers, unable to discern, unwilling to embrace, backward to set upon, inconstant in prosecuting those things, which are truly good and advantagious to us; If we have, I say, this right opinion and judgment of our selves, seeing within us nothing lovely or desirable, no proper object there of our esteem or affection, no bottom to rest our mind upon, no ground of solid comfort at home, we shall then be apt to look abroad, to direct our eyes, and settle our affections upon somewhat more excellent in it self, or more beneficial to us, that seems better to deserve our regard, and more able to supply our defects. And if all other things about us appear alike deformed and deficient (unworthy our affection and unable to satisfie our desires) then may we be disposed to seek, to find, to fasten and repose our soul upon the onely proper object of our love; in whom we shall obtain all that we need, infallible wisedom to guide us, omnipotent strength to help us, infinite goodness for us to admire and enjoy.

These are the chief Obstacles, the re-

moving of which conduce to the begetting and increaſing the love of God in us. A ſoul ſo cleanſed from love to bad and filthy things, ſo emptied of affection to vain and unprofitable things, ſo opened and dilated by excluding all conceit of, all confidence in its ſelf, is a veſſel proper for the divine love to be infuſed into; into ſo large and pure a vacuity (as finer ſubſtances are apt to flow of themſelves into ſpaces void of groſſer matter) that free and movable Spirit of divine grace will be ready to ſucceed, and therein to diſperſe it ſelf. As all other things in nature, the cloggs being removed which hinder them, do preſently tend with all their force to the place of their reſt and well being; ſo would, it ſeems, our ſouls being looſed from baſer affections obſtructing them, willingly incline toward God, the natural centre (as it were) and boſome of their affection; would reſume (as *Origen* ſpeaks) that *natural philtre* (that intrinſick ſpring, or incentive of love) *which all creatures have toward their creatour*; eſpecially, if to theſe we add thoſe poſitive Inſtruments, which are more immediately and directly ſubſervient to the production of this love; they are theſe:

Φίλτρον ἀναλαμβάνειν φυσικὸν τὸ πρὸς τὸν κτίσαντα. Orig. *in* Celſ. p. 135.

1. Atten-

1. Attentive conſideration of the divine Perfections, with endeavour to obtain a right and clear apprehenſion of them.

2. The conſideration of God's Works and Actions: his works and actions of nature, of providence, of grace.

3. Serious regard and reflection upon the peculiar Benefits by the divine Goodneſs vouchſafed to our ſelves.

4. An earneſt reſolution and endeavour to perform God's Commandments, although upon inferiour conſiderations of reaſon; upon hope, fear, deſire to attain the benefits of Obedience, to ſhun the miſchiefs from Sin.

5. Aſſiduous Prayer to Almighty God, that he in mercy would pleaſe to beſtow his love upon us, and by his Grace to work it in us.

But I muſt forbear the proſecution of theſe things, rather than farther treſpaſs upon your patience. Let us conclude all with a good *Collect*, ſometimes uſed by our Church:

O Lord, who haſt taught us, that all our doings without charity are nothing worth, ſend thy Holy Ghoſt, and pour into our hearts that moſt excellent gift of

charity, the very bond of peace and of all vertues, without which whosoever liveth is counted dead before thee; Grant this for thine onely Son Jesus Christ his sake. Amen.

25 Feb 11[8].

The

The Second Sermon.

MATT. 22. 37.

Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart.

WHich *is the great Commandment?* was the queſtion, in anſwer whereto our Saviour returns this Text; and that with higheſt reaſon (diſcernible by every man) for that of neceſſity the love of God is the principal duty we owe unto him; the great duty indeed, as being largeſt in extent, and comprehending in a manner all other duties of piety; as that which exceeds in proper worth and dignity (employing the nobleſt faculties of our ſouls in their beſt operations upon the moſt excellent object) as that, which communicates vertue unto, and hath a ſpecial influence upon all other duties; in fine, as that, which is the ſum, the

ſoul, the ſpring of all other duties: in diſcourſing whereupon, I did formerly propound this method; *firſt*, to declare the nature thereof; *then*, to ſhew ſome means apt to beget and improve that excellent vertue in us; *laſtly*, to propoſe ſome inducements to the practice thereof.

The *firſt* part I endeavoured to perform, by deſcribing it according to its eſſential properties (common to love in general, and more particularly to this) of duly eſteeming God, of deſiring (according as we are capable) to poſſeſs and enjoy him, of receiving delight and ſatisfaction in the enjoyment of him, of feeling diſpleaſure in being deprived hereof, of bearing good will unto him, expreſſed by endeavours to pleaſe him, by delighting in the advancement of his glory, by grieving when he is diſſerved or diſhonoured.

The next *part* I alſo entred upon, and offered to conſideration thoſe means, which ſerve chiefly to remove the impediments of our love to God; which were,

1. The ſuppreſſing all affections oppoſite to this; all perverſe and corrupt, all unrighteous and unholy deſires.

2. The

2. The reſtraining or keeping within bounds of moderation our affections toward other things, even in their nature innocent or indifferent.

3. The freeing our hearts from immoderate affection toward our ſelves; from all conceit of, and confidence in any qualities or abilities of our own; the diligent uſe of which means I did ſuppoſe would conduce much to the production and increaſe of divine love within us.

To them I ſhall now proceed to ſubjoin other Inſtruments more immediately and directly ſubſervient to the ſame purpoſe: whereof the *firſt* is,

1. Attentive conſideration upon the divine Perfections, with endeavour to obtain a right and clear apprehenſion of them: as counterfeit worth and beauty receive advantage by diſtance and darkneſs; ſo real excellency —*ſi propius ſtes Te capiet magis*— the greater light you view it in, the nearer you approach it, the more ſtrictly you examine it, the more you will approve and like it; ſo the more we think of God, the better we know him, the fuller and clearer conceptions we have of him, the more we ſhall be apt to eſteem and deſire him, the more excellent in himſelf, the more benefi-

Καθόλου μὲν ἡ τῶν παθῶν κακία διὰ τὴν περὶ θεοῦ ἀγνωσίαν, ἢ ἀδόκιμον γνῶσιν ἐγγίνεται. Baſ. *de Jud. Dei. Tom.2.p.261.*

beneficial to us he will appear. Hence is the knowledge of God represented in holy Writ not onely as a main instrument of Religion, but as an essential character thereof; as equivalent to the being well affected toward God: *O continue* (saith the *Psalmist*) *thy loving kindneß unto them that know thee*; that is, to all religious people. And, *This* (saith our Saviour) *is life eternal, to know thee the onely true God, and Jesus Christ whom thou hast sent*; knowledge of them implying all good affections toward them: as on the other side, ignorance of God denotes disaffection or want of affection toward God: *Now the sons of Eli* ('tis said) *were sons of Belial, they knew not the Lord:* And, *He that loveth not* (saith Saint *John*) *doth not know God*; the want of love to God is an evident sign, a natural effect of ignorance concerning him: indeed considering the nature of our mind, and its ordinary method of operation, it seems impossible, that such perfection discerned should not beget answerable reverence and affection thereto: if beautifull spectacles, harmonious sounds, fragrant odours, delicate savours do necessarily and certainly please the respective senses;

2 Pet. 2. 20.
Psal. 36. 10.
9. 10.
Isa. 5. 13.
11. 9.
Hos. 2. 10.
Joh. 17. 3.
Jer. 22. 16.
24. 7. 31. 34.
2 Cor. 10. 5.
Isa. 1. 3.
Jer. 19. 3, 6.
10. 25.
1 Thess. 4. 5.
1 Sam. 2. 12.
1 Joh. 4. 8.

why

why ſhould not with the like ſure efficacy the proper objects of our mind affect it, if duly repreſented and conveyed thereto? If the wit of the moſt ingenious Artiſts, the cunning of the deepeſt Politicians, the wiſedom of the ſageſt Philoſophers are but meer blindneſs and ſtupidity in compariſon to the wiſedom of God; the loweſt inſtance or expreſſion of whoſe wiſedom (his τὸ μωρὸν, *his folly*, as Saint *Paul* ſpeaks) *is wiſer than men*, doth excell the reſults of man's higheſt wiſedom; yet them we admire and commend in men, why then do we not much more adore the divine wiſedome? If the abilities of them, who dexterouſly manage great buſineſs, or atchieve proſperouſly great exploits are indeed meer impotency in regard to God's power; *whoſe weakneſſe* (that is, the ſmalleſt effects of whoſe power) *is* (as Saint *Paul* again tells us) *ſtronger than men*, ſurpaſſes the utmoſt reſults of humane endeavour; yet thoſe things in men we extol and celebrate, how can we then forbear to reverence the divine power? If the diſpenſers of freeſt and largeſt bounty among men, the nobleſt patriots, the moſt munificent benefactours, the moſt

1 Cor. 1. 25.

moſt tenderly affectionate friends be in reſpect of God unworthy to be counted or called good (as our Saviour tells us; Matt. 7. 11. Luk. 11. 13. *If ye being bad know to give good things*; Matt. 19. 17. and, *There is none good, but God*;) yet ſuch perſons are much beloved and applauded; how then can we abſtain from paying the like meaſure of affection and reſpect to the divine goodneſs? if good qualities ſo inferiour and defective obtain ſo much from us, whence comes it that the infinitely ſuperiour and moſt perfect excellencies of God do not beget in their proportion a ſutable regard and veneration in us toward him? whence, if not either from our not firmly believing them, or not rightly apprehending them, or not attentively conſidering them? Our belief of them in groſs and at large we may ſuppoſe, as connected with the belief of God's exiſtence, and included in the very notion of God; the defect therefore muſt proceed from the remaining cauſes, want of a right apprehenſion, or neglect of attentive conſideration about them: as to the firſt of theſe; it is common for men to have confuſed, imperfect and wrong conceptions about the Divine Attributes, eſpecially in the receſſes of their mind; which

which although they ſpare to utter with their mouths, yet they vent in their practice: if we, for inſtance, imagine that we can comprehend the extent of God's deſigns, or fathome the depth of his counſels; if we meaſure and model his reaſons of proceeding according to our fancy (as *if his thoughts were as our thoughts, and his ways as our ways*; or, as if he did *ſee as man ſees*) if we can *bleſs our ſelves in following our own imaginations*, counſels and devices although repugnant to the reſolutions of divine wiſedom; taking theſe not to befit, or not to concern us, as we find many in the Scripture reproved for doing; we greatly miſtake and undervalue that glorious Attribute of God (his Wiſedom) and no wonder then, if we do not upon accompt thereof duly reverence and love God: likewiſe if we concerning the divine Power conceit, that notwithſtanding it, we ſhall be able to accompliſh our unlawfull deſigns; that *we* may (as it is in * *Job*) *harden our hearts againſt him and proſper*; that we can any wiſe either withſtand, or evade his power (as alſo many are intimated to doe, in Scripture; even generally all thoſe who dare preſumptuouſly to offend God) we alſo

Iſa. 55. 8. 1 Sam. 16. 7. Deut. 29. 19. Pſal. 81. 12. 107. 11. Iſa. 65. 2. 53. 6. Jer. 18. 12. Hoſ. 10. 12. 8. 12. Pſal. 73. 11. 10. 11. 94. 7.

* Job 9. 4. Iſa. 45. 9. 10. 15. 54. 17. 1 Cor. 10. 22. Deut. 33. 8. Dan. 5. 23. Amos 9. 2. Iſa. 2. 19. Jer. 16. 16. Deut. 28. 29. Numb. 14. 41. 2 Chr. 13. 12.

alſo miſconceive of that excellent Attribute; and the contempt of God, rather then love of him will thence ariſe. If concerning the divine goodneſs and holineſs, we imagine that God is diſaffected toward his Creatures (antecedently to all demerits, or bad qualifications in them) yea indifferent in affection toward them; inclinable to do them harm, or not propenſe to do them good; if we deem him apt to be harſh and rigorous in his proceedings, to exact performances unſutable to the ſtrength he hath given us, to impoſe burthens intolerable upon us; will not ſuch thoughts be apt to breed in us toward God (as they would toward any other perſon ſo diſpoſed) rather a ſervile dread (little different from downright hatred) or an hoſtile averſation, than a genuine reverence or a kindly affection toward him? If we fancy him, like to pettiſh man, apt to be diſpleaſed without cauſe, or beyond meaſure, for our doing ſomewhat innocent (neither bad in it ſelf, nor prejudicial to publick or private good) or for our omitting that, which no law, no good reaſon plainly requires of us; what will ſuch thoughts but ſowre our ſpirits toward him, make us fearfull

Τόν γε θεὸν οὐ ῥητέον ἔχειν ἦθος τοιοῦτον, ὅγε τι αὐτὸς μισεῖ. Plat. *de Leg.* 10.

fearfull and ſuſpicious of him; which ſort of diſpoſitions are inconſiſtent with true love? If on the other ſide, we judge him fond and partial in his affections; or ſlack and eaſie (as it were) in his proceedings; apt to favour us, although we neglect him; to indulge us in our ſins, or connive at our miſcarriages; will not ſuch thoughts rather incline us in our hearts to ſlight him, and in our actions inſolently to dally with him, than heartily and humbly to love him? if we conceit his favour procured, or his anger appeaſed by petty obſervances, perhaps without any good rule or reaſon affected by our ſelves, when we neglect duties of greater worth and conſequence (*the more weighty matters of the Law*); what is this but in ſtead of God to reverence an Idol of our own fancy; to yield unto him (who is onely pleaſed with holy diſpoſitions of mind, with real effects of goodneſs) not duties of humble love, but acts of preſumption and flattery? But if contrariwiſe, we truly conceive of God's wiſedom, that his counſels are always throughly good, and that we are concerned both in duty and intereſt to follow them, although exceeding the reach of our underſtanding,

ding, or contrary to the ſuggeſtions of our fancy; concerning his power, that it will certainly interpoſe it ſelf to the hindrance of our bad projects, that it will be in vain to conteſt therewith, that we muſt ſubmit unto, or ſhall be cruſhed by his hand; concerning his goodneſs, that as he is infinitely good and benign, ſo he is alſo perfectly holy and pure; as he wiſheth us all good, and is ready to promote it, ſo he deteſteth our ſins, nor will ſuffer us to doe himſelf, our ſelves and our neighbour any wrong; as moſt bountifull in diſpenſing his favours, ſo not prodigal of them, or apt to caſt them away on ſuch as little value them, and do not endeavour to anſwer them; as a faithfull rewarder of all true vertue and piety, ſo a ſevere chaſtiſer of all iniquity and profaneneſs; as full of mercy and pity toward them, who are ſenſible of their unworthineſs, and penitent for their faults, ſo an implacable avenger of obſtinate and incorrigible wickedneſs; in fine, as a true friend to us, if we be not wilfull enemies to him; and deſirous of our welfare, if we do not perverſly render our ſelves incapable thereof, ſo withall jealous of his own honour, reſolute to maintain and vindicate

cate his juſt authority; carefull to uphold the intereſts of right and truth, and to ſhew the diſtinction he makes between good and evil; if we have, I ſay, ſuch conceptions of God (agreeable to what his word and his doings repreſent him to us) how can we otherwiſe than bear a moſt high reſpect, a moſt great affection unto him? A Prince ſurely endewed with ſuch qualities; wiſe and powerfull, good and juſt together; tendering the good of his people, yet preſerving the force of his Laws; deſigning always what is beſt, and conſtantly purſuing his good intentions; tempering bounty and clemency with needfull juſtice and ſeverity; we ſhould all commend and extol as worthy of moſt affectionate veneration; how much more then ſhall we be ſo affected toward him, in whom we apprehend all thoſe excellencies to concur without any imperfection or allay? eſpecially if by attention we impreſs thoſe conceptions upon our hearts; for how true and proper ſoever, if they be onely ſlight and tranſient, they may not ſuffice to this intent; if they paſs away as a flaſh, they will not be able to kindle in us any ſtrong affection. But if ſuch abſtracted conſideration of the divine

Iſa. 5. 4. Hab. 1. 13. Pſal. 5. 4. 11. 5. &c.

perfections will not alone wholly avail, let us add hereto as a farther help toward the production and encreaſe of this divine grace in us,

2. The conſideration of God's Works and Actions; his works of nature, his acts of providence, his works and acts of grace; the carefull meditating upon theſe will be apt to breed, to nouriſh, to improve and augment this affection. Even the contemplation of the lower works of nature, of this viſible frame of things (upon which indeed many perſpicuous characters of divine perfection, of immenſe power, of admirable wiſedom, of abundant goodneſs are engraven) hath in many minds excited a very high degree of reverence and good affection toward God: the devouteſt perſons (the holy *Pſalmiſts* particularly) we may obſerve frequent in this practice, enflaming their hearts with love, and elevating them in reverence toward God, by ſurveying the common works of God, by viewing and conſidering the magnificent vaſtneſs and variety, the goodly order and beauty, the conſtant duration and ſtability of thoſe things we ſee; in remarking the general bounty and munificence with which this great *paterfamilias*

Pſal. 8. 19. 145. 104. 147.

familias hath provided for the neceſſary ſuſtenance, for the convenience, for the defence, for the relief, for the delight and ſatisfaction of his creatures: even in the contemplation of theſe things being raviſhed with admiration and affection, how often do they thus exclaim: *O Lord how manifold are thy works, in wiſedom haſt thou made them all. The earth is full of the goodneſs of the Lord; the earth O Lord is full of thy mercy! Great is our Lord, and of great power; his underſtanding is infinite; All thy works ſhall praiſe thee, O Lord*; With ſuch reflections, I ſay, upon thoſe common, yet admirable, and excellent works of God (which we perhaps with a regardleſs eye unprofitably paſs over) did thoſe good men kindle, and foment pious affections toward God. The ſame effect may alſo the conſidering the very common proceedings of divine providence beget in us; ſuch as are diſcernible to every attentive mind both from hiſtory and daily experience; conſidering God's admirable condeſcenſion in regarding and ordering humane affairs both for common benefit and for relief of particular neceſſities, his ſupplying the general needs of men, relieving the poor, ſuccouring the weak and helpleſs,

Pſal. 33. 5. 119. 64. 145. 10. 147. 4. &c.

leſs, protecting and vindicating the op-
preſſed, his ſeaſonable encouraging an
rewarding the good, reſtraining an
chaſtiſing the bad: Even ſuch obſerva-
tions are productive of love to God in
thoſe, who, according to that duty in-
timated by the Prophet, *do regard the*
works of the Lord, and conſider the op-
rations of his hands; *They who are wiſe*
and will obſerve theſe things, they (a
the Pſalmiſt tells) *ſhall underſtand the*
loving kindneſs of the Lord; underſtan
it practically, ſo as to be duly affecte
thereby; and ſo accordingly we fin
the conſideration of theſe things applie
by the great guides and patterns of ou
devotion. But eſpecially the ſtudy an
contemplation of thoſe more high an
rare proceedings of God, in managing
his gracious deſign of our Redemptio
from ſin and miſery, wherein a wiſe
dom ſo unſearchable and a goodneſs ſo
aſtoniſhing declare themſelves, are moſt
proper and effectual means of begetting
divine love: if the conſideration of God's
eternal care for our welfare, of his de-
ſcending to the loweſt condition for our
ſake, of his willingly undertaking and
patiently undergoing all kinds of incon-
venience, of diſgrace, of bitter pain and
ſorrow

Iſa. 5. 12.
Pſal. 28. 5.
107. 43.
64. 9. 111. 2.
77. 11.
143. 5.

ſorrow for us; of his freely offering us mercy, and earneſtly wooing us to receive it, even when offenders, when enemies, when rebels againſt him; of his bearing with exceeding patience all our neglects of him, all our injuries towards him; of his preparing a treaſure of perfect and endleſs bliſs, and uſing all means poſſible to bring us unto the poſſeſſion thereof; if, I ſay, conſidering thoſe wonderfull ſtreins of goodneſs will not affect us, what can do it? How miſerably cold and damp muſt our affections be, if all thoſe powerfull rays (ſo full of heavenly light and heat) ſhining through our minds cannot enflame them? how deſperately hard and tough muſt our hearts be, if ſuch incentives cannot ſoften and melt them? is it not an apathy more than Stoical, more than ſtony, which can ſtand immovable before ſo mighty inducements to paſſion? is it not a horridly prodigious inſenſibility to think upon ſuch expreſſions of kindneſs without feeling affection reciprocal? But if the conſideration of God's general and publick beneficence will not touch us ſufficiently; let us farther hereto adjoin

3. Serious reflections upon the peculiar (perſonal or private) benefits by the

divine goodneſs vouchſafed unto our ſelves. There is, I ſuppoſe, ſcarce any man, who may not, if he be not very ſtupid and regardleſs, have obſerved (beſide the common effects of God's univerſal care and bounty wherein he partakes) even ſome particular expreſſions and teſtimonies of divine favour diſpenſed unto him by God's hand (apt to convince him of God's eſpecial providence, care and good-will to him particularly, and thereby to draw him unto God) both in relation to his temporal and to his ſpiritual ſtate; in preventing and preſerving him from miſchiefs imminent, in opportune relief, when he was preſſed with want, or ſurpriſed by danger; in directing him to good and diverting him from evil. Every mans experience (I ſay and ſuppoſe) will inform him that he hath received many ſuch benefits from a hand, inviſible indeed to ſenſe, yet eaſily diſcernible, if he do attend to the circumſtances wherein, to the ſeaſons when they come: it is natural to every man being in diſtreſs (from which he cannot by any preſent or viſible means extricate himſelf) to ſtretch forth his hand and lift up his voice toward heaven, making his recourſe to divine help;

help; and it is as natural for God to regard the needs, to hearken to the crys, to ſatisfie the deſires of ſuch perſons (for, *The Lord is nigh to all that call upon him*; *he openeth his hand, and ſatisfieth the deſire of every living thing: He will be a refuge to the oppreſſed, a refuge in times of trouble: He ſatisfieth the longing ſoul, and filleth the hungry ſoul with goodneſs: They that ſeek the Lord, ſhall not want any good thing: Look at the generations of old and ſee: did ever any truſt in the Lord and was forſaken? or whom did he ever deſpiſe that called upon him? This poor man* (this, and that, any poor man) *cryed, and the Lord heard him, and ſaved him out of all his troubles*) ſince then, no man in all likelihood hath not ſome occaſion of God's eſpecial favour and aſſiſtance, and God is always ſo ready to afford them, we may reaſonably preſume that every man doth ſometime receive them, and is thereby obliged to return a gratefull affection to him, not onely as to a common benefactour, but as to his particular friend and patron. However there is none of us, who may not perceive himſelf ſingularly indebted to God's patience in forbearing to puniſh him, to his mercy in par-

Pſal. 145. 16, 18. 107. 8. 34. 6, 10. 9. 9.

Eccluſ. 2. 10.

doning and paſſing over innumerable offences committed againſt him: the renowned Penitent in the Goſpel did *love much, becauſe much was forgiven her*; And who is there of us, that hath not the ſame reaſon to love much? who is there that, at leaſt according to God's inclination and intention, hath not had much forgiven him? whom have not *the riches of divine goodneſs and long-ſuffering attended* upon *in order to his repentance?* who hath not been in ſo great degree ingratefull, unfruitfull and improfitable, that he hath not abundant reaſon to acknowledge God's eſpecial grace in bearing with him; and to confeſs with *Jacob*, that he is *leſſe than the leaſt of all God's mercies?* if any ſuch there were, he ſhould have no leſs cauſe to be affected with the abundance of that grace, which ſo preſerved him from ſins and provocations. For if we ſtand, it is he that *upholdeth us*; if we fall, it is he that *raiſeth us*; it is his eſpecial favour that either we avoid ſin, or ſinning eſcape puniſhment. Now then God having by many real evidences declared ſuch particular affection toward us, can we conſidering thereon do otherwiſe than ſay to our ſelves, after Saint *John*,

Luk. 7. 47.

Rom. 2. 4.

Luk. 17. 10.

Pſal. 130. 3.

Gen. 32. 10.

Pſal. 37. 23. 146. 8.

Nos

Nos ergò diligamus Deum, quoniam prior dilexit nos, Let us therefore love God, because God first loved us; surely in all ingenuity, according to all equity, we are bound to do so; the reason and nature of things doth require it of us: all other loves (even those of the baser sort) are able to propagate themselves; (to continue and enlarge their kind) are commonly fruitfull, and effectual in producing their like; how strangely then unnatural and monstrous is it, that this love onely (this so vigorous and perfect love) should be barren and impotent as it were? *If you love those that love you* (saith our Saviour) *what reward have you?* (what reward can you pretend to for so common, so necessary a performance) *do not even the publicans doe the same?* (the Publicans, men not usually of the best natures, or tenderest hearts, yet they do thus) And (again saith he) *If you love those who love you, what thank is it, for even sinners love those that love them?* (sinners, men not led by conscience of duty, or regard to reason, but hurried, with a kind of blind and violent force, by instinct of nature, do so much, go so far) If thus men, both by nature and custom most untractable, the least guided by rules of right, of reason, of ingenuity;

1 Joh. 4. 19.

Ἔστι χάρις γὰρ τὴν χάριν τίκτουσ' ἀεί. Soph.

Matt. 5. 46.

Luk. 6. 32.

ruity; yea not onely the moſt barbarous men, but even the moſt ſavage beaſts are ſenſible of courteſies, return a kind of affection unto them who make much of them and do them good, what temper are we of, if all that bounty we experience cannot move us; if God's daily
Pſal. 68. 19. 103. 14. *loading us with his benefits*, if his *crowning us with loving-kindneſs and tender*
Ezek. 34. 26. *mercies*, if all thoſe *ſhowres of bleſſings*, which he continually poureth down upon our heads doth not produce ſome good degree of correſpondent affection in us? It cannot ſurely proceed altogether from a wretched baſeneſs of diſpoſition, that we are ſo cold and indifferent in our affection toward God, or are ſometimes ſo averſe from loving him; it muſt rather in great part come from our not obſerving carefully, not frequently calling to mind, not earneſtly conſidering what God hath done for us, how exceedingly we ſtand obliged to his goodneſs, from our following that untoward generation of men, who were not
Neh. 9. 17. Pſal. 78. 10, 42. ('tis ſaid) *mindfull of the wonders which God did among them; who remembred not his hand, nor the day that he delivered them*; rather following, I ſay, ſuch
Deut. 5. 29. 29. 4. careleſs and *heartleſs people* (ſo they are termed)

termed) than imitating that excellent Perſon's diſcretion, who conſtantly did *ſet God's loving-kindneſs before his eyes,* Pſal. 26. 3. who frequently did thus raiſe his mind and rouſe up his affections; *Bleſs the* Pſal. 103. *Lord, O my ſoul, and all that is within me bleſs his holy name; Bleſs the Lord, O my ſoul, and forget not all his benefits, who forgiveth all thine iniquities and healeth all thy diſeaſes,* &c. It is not for want of the like experience, or the like obligation, but for want of the ſame wiſedom, of the ſame care, of the ſame honeſt conſideration and diligence, that we do not the like.

To theſe means I add that,

4. A ſpecial help to breed in us this holy diſpoſition of ſoul will be the ſetting our ſelves in good earneſt, with a ſtrong and conſtant reſolution, to endeavour the performance of all our duty toward God, and keeping his commandments although upon inferiour conſiderations of reaſon, ſuch as we are capable of applying to this purpoſe; regards of fear, of hope, of deſire to avoid the miſchiefs ariſing from ſin, or attaining the benefits enſuing upon vertue. If we cannot immediately raiſe our hearts to that higher pitch of acting from that nobler

nobler principle of love, let us however apply that we can reach unto practice, ſtriving as we are able to perform what God requires of us; exerciſing our ſelves as to material acts, in keeping a conſcience void of offence toward God and toward man; the doing which as it may in time diſcover the excellency of goodneſs to our mind, ſo it will by degrees reconcile our affections thereto; then by God's bleſſing (who graciouſly regards the meaneſt endeavours toward good; who *deſpiſeth not the day of ſmall things*; who will *not quench the ſmoaking flax nor break the bruiſed reed*) from doing good out of a ſober regard to our own welfare, we ſhall come to like it in it ſelf, and conſequently to love him, unto whoſe nature and to whoſe will it renders us conformable: for as doing ill breeds a diſlike to goodneſs, and an averſion from him, who himſelf is full thereof, and who rigorouſly exacts it of us; as bad conſcience removes expectation of good from God, and begets a ſuſpicion of evil from him, conſequently ſtifling all kindneſs toward him; ſo doing well, we ſhall become acquainted with it, and friends thereto; a hearty approbation, eſteem and good liking thereof

Iſa. 42. 1.
Zech. 4. 10.

thereof will enſue; finding by experience, that indeed the ways of wiſedom, vertue, and piety are pleaſantneſs, and all her paths are peace; that the fruits of conſcientious practice are health to our body, and to our ſoul, ſecurity to our eſtate, and to our reputation, reſt in our mind, and comfort in our conſcience; goodneſs will become pretious in our eyes, and he who commends it to us, being himſelf eſſential goodneſs, will appear moſt venerable and moſt amiable, we ſhall then become diſpoſed to render him, what we perceive he beſt deſerves, entire reverence and affection.

5. But I commend farther, as a moſt neceſſary mean of attaining this diſpoſition, aſſiduous earneſt prayer unto God, that he would in mercy beſtow it on us, and by his grace work it in us: which practice is indeed doubly conducible to this purpoſe; both in way of impetration, and by real efficacy; it will not fail to obtain it as a gift from God; it will help to produce it as an inſtrument of God's grace.

Upon the *firſt* accompt it is abſolutely neceſſary; for it is from God's free repreſentation of himſelf as lovely to our minds, and drawing our hearts unto him (although

(although ordinarily in the uſe of the means already mentioned, or ſome like to them) that this affection is kindled; our bare conſideration is too cold, our rational diſcourſe too faint; we cannot ſufficiently recollect our wandring thoughts, we cannot ſtrongly enough impreſs thoſe proper incentives of love upon our hearts (our hearts ſo dampt with ſenſual deſires, ſo clogg'd and pelter'd with earthly inclinations) ſo as to kindle in our ſouls this holy flame; it can onely be effected by a light ſhining from God, by a fire coming from heaven: As all others, ſo more eſpecially this Queen of graces muſt proceed from the father of lights, and giver of all good gifts: he alone, who is love, can be the parent of ſo goodly an off-ſpring, can beget this lively image of himſelf within us: it is the principal *fruit of God's Holy Spirit*, nor can it grow from any other root than from it; it is called the *love of the Spirit*, as its moſt ſignal and peculiar effect; in fine, *the love of God* (as Saint *Paul* expreſly teaches us) *is ſhed abroad in our hearts by the Holy Spirit given unto us*; given, but that not without asking, without ſeeking; a grace ſo excellent, God, we may be aſ-

Gal. 5. 22.

Rom. 15. 30.

ſured,

ſured, will not diſperſe, a gift ſo pretious he will not beſtow on them, who do not care to look after it, who will not vouchſafe to beg it: if we are not willing to acknowledge our want thereof; if we refuſe to expreſs our deſire of it, if we will not ſhew that we regard and value it, if, when God freely offers it, and invites us to receive it (he doth ſo by offering his holy Spirit, the fountain thereof, unto us) we will not decently apply our ſelves to him for it, how can we expect to obtain it? God hath propounded this condition (and 'tis ſurely no hard, no grievous condition) *if we ask we ſhall receive*; he hath expreſly promiſed that *He will give his Spirit* (his Spirit of love) *to them who ask it*; we may be therefore ſure, performing the condition duly, to obtain it; and as ſure, neglecting that, we deſerve to go without it.

Luk. 11. 9, 13. Matt. 21. 22. 7. 7. 1 Chron. 28. 9. 2 Chron. 15. 2.

Prayer then is upon this accompt a needfull means; and it is a very profitable one upon the ſcore of its own immediate energy or vertue: for as by familiar converſe (together with the delights and advantages attending thereon) other friendſhips are begot and nouriſhed, ſo even by that acquaintance, as it were,

were, with God, which devotion begets, by experience therein how ſweet and good he is, this affection is produced and ſtrengthened. As want of enter-courſe weakens and diſſolves friendſhip; ſo if we ſeldom come at God, or little converſe with him, it is not onely a ſign, but will be a cauſe of eſtrangement and diſaffection toward him: according to the nature of the thing, prayer hath peculiar advantages above other acts of piety, to this effect: therein not onely as in contemplation the eye of our mind (our intellectual part) is directed toward God; but our affections alſo (the hand of our ſoul by which we embrace good, the feet thereof by which we purſue it) are drawn out and fixed upon him; we not onely therein behold his excellencies, but in a manner feel them and enjoy them; our hearts alſo being thereby ſoftned and warmed by deſire become more ſuſceptive of love. We do in the performance of this duty approach nearer to God, and conſequently God draws nearer to us (as Saint *James* aſſures; *Draw near*, ſaith he, *unto God, and he will draw near to you*) and thereby we partake more fully and ſtrongly of his gracious influences; therein indeed he

Πολλὰς μὲν φιλίας ἀπερσηγορίη διέλυσε.

Jam. 4. 8.

moſt

moſt freely communicates his grace, therein he makes us moſt ſenſible of his love to us, and thereby diſpoſeth us to love him again. I add, that true (fervent and hearty) prayer doth include, and ſuppoſe ſome acts of love, or ſome near tendencies thereto; whence, as every habit is corroborated by acts of its kind, ſo by this practice divine love will be confirmed and increaſed. Theſe are the means, which my meditation did ſuggeſt as conducing to the production and growth of this moſt excellent grace in our ſouls.

III. I ſhould laſtly propound ſome Inducements apt to ſtir us up to the endeavour of procuring it, and to the exerciſe thereof, by repreſenting to your conſideration the bleſſed fruits and benefits (both by way of natural cauſality and of reward) accruing from it; as alſo the woefull conſequences and miſchiefs ſpringing from the want thereof. How being endewed with it perfects and advances our nature, rendring it in a manner and degree divine, by reſemblance to God (who is full thereof, ſo full that he is called Love) by approximation, adherence and union (in a ſort) unto him: how it

ennobles us with the moſt glorious alliance poſſible, rendring us the friends and favourites of the Sovereign King and Lord of all, brethren of the firſt-born, whoſe names are written in heaven; enriches us with a right and title to the moſt in-
1 Cor. 2. 9. eſtimable treaſures (thoſe which *eye hath not ſeen, nor ear heard, nor have entred into the heart of man to conceive, which God hath prepared for them that love him*) a ſure poſſeſſion of the ſupreme good, of all that God is able to beſtow, all whoſe wiſedom and power, whoſe counſel and care it eternally engageth for our benefit; how all ſecurity and welfare, all reſt and peace, all joy and
Pſal. 145. 20. happineſs attend upon it; for that *The Lord preſerveth all them that love him* (preſerveth them in the enjoyment of all good, in ſafety from all danger and miſ-
Rom. 8. 28. chief) and that *to thoſe who love God all things co-operate for their good*; how incomparable a ſweetneſs and delight accompany the practice thereof, far ſurpaſſing all other pleaſures; perfectly able to content our minds, to ſuſtain and comfort us even in the want of all other ſatisfactions, yea under the preſſure of whatever moſt grievous afflictions can befall us. How contrariwiſe the want thereof

thereof will depreſs us into a ſtate of greateſt imperfection and baſeneſs, ſetting us at the greateſt diſtance from God in all reſpects, both in ſimilitude of nature, and as to all favourable regard, or beneficial communication from him; caſting us into a wretched and diſgracefull conſortſhip with the moſt degenerate creatures, the accurſed fiends, who for diſaffection and enmity toward God, are baniſhed from all happineſs; how it extreamly impoveriſheth and beggereth us, deveſting us of all right to any good thing, rendring us incapable of any portion, but that of utter darkneſs; how it excludeth us from any ſafety, any reſt, any true comfort or joy, and expoſeth us to all miſchief and miſery imaginable; all that being deprived of the divine protection, preſence and favour, being made objects of the divine anger, hatred and ſevere juſtice, being abandoned to the malice of hell, being driven into utter darkneſs and eternal fire doth import or can produce. I ſhould alſo have commended this love to you by comparing it with other loves, and ſhewing how far in its nature, in its cauſes, in its properties, in its effects it excelleth them; even ſo far as the object thereof in ex-

cellency doth tranſcend all other objects of our affection; how this is grounded upon the higheſt and ſureſt reaſon; others upon accounts very low and mean, commonly upon fond humour and miſtake; this produceth real, certain, immutable goods; others at beſt terminate onely in goods apparent, unſtable and tranſitory; this is moſt worthy of us, employing all our faculties in their nobleſt manner of operation upon the beſt object; others misbeſeem us, ſo that in purſuing them we diſgrace our underſtanding, miſapply our deſires, diſtemper our affections, miſpend our endeavours. I ſhould have enlarged upon theſe conſiderations; and ſhould have adjoined ſome particular advantages of this grace; as for inſtance, that the procuring thereof is the moſt ſure, the moſt eaſie, the moſt compendious way of attaining all others; of ſweetning and ingratiating all obedience to us, of making the hardeſt yoke eaſie, and the heavieſt burthen light unto us. In fine, I ſhould have wiſhed you to conſider, that its practice is not onely a mean and way to happineſs, but our very formal happineſs it ſelf; the real enjoyment of the beſt good we are capable of; that in which

which alone heaven it ſelf (the felicity of Saints and Angels) doth conſiſt; which more then comprehends in it ſelf all the benefits of higheſt dignity, richeſt plenty and ſweeteſt pleaſure. But I ſhall forbear entring upon ſo ample and fruitfull ſubjects of meditation, and conclude with that good Collect of our Church:

O Lord, who haſt prepared for them that love thee ſuch good things as paſs man's underſtanding; pour into our hearts ſuch love toward thee, that we, loving thee above all things, may obtain thy promiſes, which exceed all that we can deſire; through Jeſus Chriſt our Lord. Amen.

The Third Sermon.

MATT. 22. 39.

And the Second is like unto it, Thou ſhalt love thy neighbour as thy ſelf.

THE eſſential goodneſs of God, and his ſpecial benignity toward mankind are to a conſidering mind divers ways very apparent; the frame of the world, and the natural courſe of things do with a thouſand voices loudly and clearly proclaim them to us; every ſenſe doth yield us *affidavit* to that ſpeech of the Holy Pſalmiſt, *The earth is full of the goodneſs of the Lord:* we ſee it in the glorious brightneſs of the skies, and in the pleaſant verdure of the fields; we taſte it in the various delicacies of food, ſupplied by land and ſea; we ſmell it in the fragrancies of herbs and flowers; we hear it in the natural muſick of the woods; we feel it in the

Pſal. 33. 5. 119. 64.

comfortable warmth of heaven, and in the cheering freſhneſs of the air; we continually do poſſeſs and enjoy it in the numberleſs accommodations of life, preſented to us by the bountifull hand of nature.

Of the ſame goodneſs we may be well aſſured by that common providence which continually doth uphold us in our being, doth opportunely relieve our needs, doth protect us in dangers, and reſcue us from imminent miſchiefs, doth comport with our infirmities and miſdemeanours; the which (in the divine Pſalmiſts ſtyle) *doth hold our ſoul in life,* Pſal. 66. 9. 56. 13. *and ſuffereth not our feet to be moved;* doth *redeem our life from deſtruction;* Pſal. 103. 4. 145. 16. doth *crown us with loving-kindneſs, and tender mercies.*

The diſpenſations of grace, in the revelation of heavenly truth, in the overtures of mercy, in the ſuccours of our weakneſs, in the propoſal of glorious rewards, in all the methods and means conducing to our ſalvation, do afford moſt admirable proofs and pledges of the ſame immenſe benignity.

But in nothing is the divine goodneſs toward us more illuſtriouſly conſpicuous, than in the nature and tendency of thoſe

thoſe Laws which God hath been pleaſed for the regulation of our lives to preſcribe unto us, all which do palpably evidence his ſerious deſire and provident care of our welfare; ſo that in impoſing them he plainly doth not ſo much exerciſe his Sovereignty over us, as expreſs his kindneſs toward us; neither do they more clearly declare his will, than demonſtrate his good-will to us.

And among all divine Precepts this eſpecially contained in my Text, doth argue the wonderfull goodneſs of our heavenly Law-giver, appearing both in the manner of the propoſal, and in the ſubſtance of it.

The Second, ſaith our Lord, *is like to it,* that is to the Precept of *loving the Lord our God with all our heart:* and is not this a mighty argument of immenſe goodneſs in God, that he doth in ſuch a manner commend this duty to us, coupling it with our main duty toward him, and requiring us with like earneſtneſs to love our neighbour as to love himſelf? Luk. 10. 27.

He is tranſcendently amiable for the excellency of his nature; he by innumerable and ineſtimable benefits graciouſly conferred on us hath deſerved our utmoſt

utmoſt affection; ſo that naturally there can be no obligation bearing any proportion or conſiderable ſemblance to that of loving him; yet hath he in goodneſs been pleaſed to create one, and to endew it with that privilege; making the love of a man (whom we cannot value but for *his* gifts, to whom we can owe nothing but what properly we owe to *him*) no leſs obligatory, to declare it near as acceptable as the love of himſelf, to whom we owe all. To him, as the ſole authour and free donour of all our good, by juſt correſpondence all our mind and heart, all our ſtrength and endeavour are due; and reaſonably might he engroſs them to himſelf, excluding all other beings from any ſhare in them; ſo that we might be obliged onely to fix our thoughts and ſet our affections on him, onely to act directly for his honour and intereſt; ſaying with the Holy Pſalmiſt, *Whom have I in heaven but thee? and there is none in earth that I deſire beſide thee:* Yet doth he freely pleaſe to impart a ſhare of theſe performances on mankind; yet doth he charge us to place our affection on one another; to place it there indeed in a meaſure ſo large that we can hardly imagine a greater;

Pſal. 73. 25.

ter; according to a rule, than which none can be deviſed more compleat or certain.

O marvellous condeſcenſion, O goodneſs truly divine; which ſurpaſſeth the nature of things, which diſpenſeth with the higheſt right, and forgoeth the greateſt intereſt that can be! Doth not God in a ſort debaſe himſelf, that he might advance us? doth he not appear to wave his own due, and neglect his own honour for our advantage? how otherwiſe could the love of man be capable of any reſemblance to the love of God, and not ſtand at an infinite diſtance, or in an extream diſparity from it? how otherwiſe could we be obliged to affect or regard any thing beſide the Sovereign, the onely goodneſs? how otherwiſe could there be any *ſecond* or like to *that firſt*, Matt. 19. 17. *that great*, that peerleſs command, *Thou ſhalt love the Lord thy God with all thy* Matt. 22. 38. *heart?*

This indeed is the higheſt commendation whereof any Law is capable; for as to be like God is the higheſt praiſe that can be given to a perſon; ſo to reſemble the divineſt Law of love to God is the faireſt character that can be aſſigned of a Law: the which indeed repreſenteth it

it to be νόμος Βασιλικὸς, as Saint *James*
Jam. 2. 8. calleth it, that is, a *Royal* and Sovereign Law; exalted above all others, and bearing a ſway on them. Saint *Paul* telleth us, that *the end of the commandment* (or, the main ſcope of the Evangelical doctrine)
1 Tim. 1. 6. is *charity out of a pure heart and a good conſcience, and faith unfeigned*; that
Rom. 13. 8, 9. charity *is the ſumme* and ſubſtance of
Gal. 5. 14. all other duties, and that *he that loveth another hath fulfilled the* whole *law*; that Charity is the chief of the Theologi-
1 Cor. 13. 13. cal vertues, and *the prime fruit of the*
Gal. 5. 22. *divine Spirit*; and *the bond of perfection*,
Col. 3. 14. which combineth and conſummateth all
1 Cor. 16. 14. other graces, and the general principle of all our doings. Saint *Peter* enjoineth
2 Pet. 1. 7. us that to all other vertues we *add charity*, as the top and crown of them; and
1 Pet. 4. 8. *Above all things* (ſaith he) *have fervent charity among your ſelves*. Saint *John* calleth this Law, in way of excellence,
1 Joh. 3. 23, *the commandment of God*; and our Lord
11. 4. 21. himſelf claimeth it as his peculiar Pre-
Joh. 15. 12. cept, *This* (ſaith he) *is my commandment, that ye love one another as I have loved*
Joh. 13. 34. *you*; *A new commandment I give unto you, that ye love one another*; and maketh the obſervance of it the ſpecial
Joh. 13. 35. cognizance of his followers, *By this ſhall*

all

all men know that ye are my diſciples, if ye love one another.

Theſe indeed are lofty commendations thereof, yet all of them may worthily veil to this; all of them ſeem verified in virtue of this, becauſe God hath vouchſafed to place this command in ſo near adjacency to the firſt great Law, conjoining the two Tables; making Charity contiguous, and as it were commenſurate to Piety.

It is true, that in many reſpects Charity doth reſemble Piety; for it is the moſt genuine daughter of Piety, thence in complexion, in features, in humour much favouring its ſweet mother; It doth conſiſt in like diſpoſitions and motions of ſoul; It doth grow from the ſame roots and principles of benignity, ingenuity, equity, gratitude, planted in our original conſtitution by the breath of God, and improved in our hearts by the divine *Spirit of love*; It produceth the like fruits of beneficencé toward others, and of comfort in our ſelves; It in like manner doth aſſimilate us to God, rendring us conformable to his nature, followers of his practice and partakers of his felicity; It is of like uſe and conſequence toward the regulation of our practice,

1 Joh. 4. 7, 11.

Matt. 5. 45. Eph. 5. 1, 2.

practice, and due management of our whole life: In ſuch reſpects I ſay this Law is like to the other; but it is however chiefly ſo for that God hath pleaſed to lay ſo great ſtreſs thereon, as to make it the other half of our Religion and duty; or becauſe, as Saint *John* ſaith,

Matt. 22. 40. 1 Joh. 4. 21. *This commandment have we from him, that he who loveth God, love his brother alſo*; which is to his praiſe a moſt pregnant demonſtration of his immenſe goodneſs toward us.

But no leſs in the very ſubſtance of this Duty will the benignity of him that preſcribeth it ſhine forth, diſplaying itſelf in the rare beauty and ſweetneſs of it; together with the vaſt benefit and utility, which it, being obſerved, will yield to mankind; which will appear by what we may diſcourſe for preſſing its obſervance; but firſt let us explain it, as it lyeth before us expreſſed in the words of the Text, wherein we ſhall conſider *two* Particulars obſervable; *Firſt*, The Object of the Duty; *Secondly*, The Qualification annexed to it; The Object of it, *Our Neighbour*, The Qualification, *As our ſelves*.

I. The

I. The *Object* of Charity is *our Neighbour*; that is (it being underſtood, as the Precept now concerneth us, according to our Lord's expoſition, or according to his intent, and the tenour of his Doctrine) every man, with whom we have to doe, or who is capable of our love, eſpecially every Chriſtian.

The Law as it was given to God's ancient people did openly regard onely thoſe among them, who were linked together in a holy neighbourhood or Society, from which all other men being excluded were deemed ſtrangers and foreiners; (*aliens*, as Saint *Paul* ſpeaketh, *from the commonwealth of Iſrael, and ſtrangers from the covenants of promiſe.*) Eph. 2. 12. for thus the Law runneth in *Leviticus*, *Thou ſhalt not bear any grudge againſt the children of thy people, but thou ſhalt love thy neighbour as thy ſelf*; Lev. 19. 18. where plainly *Jews* and *Neighbours* are terms equivalent; other men being ſuppoſed to ſtand at diſtance without the fold or politick encloſure, which God by ſeveral Ordinances had fenced, to keep that Nation unmixt, and ſeparate: nor can it be excepted againſt this notion, that in the ſame Chapter it is enjoined, *But the ſtranger that dwelleth with you ſhall be* Lev. 20. 26, 24. Exod. 33. 16. Deut. 7. 6. 14. 2. Levit. 19. 34.

be unto you as one born among you, and thou ſhalt love him as thy ſelf; for by that ſtranger (as the *Jewiſh* Maſters well interpret it) is meant *a Proſelyte of righteouſneſs*; or one who although a ſtranger by birth, was yet a brother in Religion, having voluntarily ſubmitted to their Law, being engaged in the ſame Covenant, and thence admitted to the ſame Privileges, as an adopted Child of that Holy Family.

Eph. 2. 14. Gal. 3. 28. Act. 10. 36. But now, ſuch diſtinctions of men being voided, and that *wall of partition* demoliſhed, all the world is become one people; ſubject to the Laws of one common Lord; and capable of the mercies purchaſed by one Redeemer. God's Tit. 3. 4. Joh. 3. 16. love to mankind did move him to ſend our Lord into the world, to aſſume humane nature, and therein to become a 1 Tim. 2. 5. Mediatour between God and Men. Our Lord's kindneſs to all his brethren diſpoſed him to undertake their ſalvation, 1 Joh. 2. 2. Heb. 2. 9. and to expiate their ſins, and *to taſte death for every man*; the effect whereof 2 Cor. 5. 19. Col. 1. 20. is an univerſal reconciliation of God to Eph. 1. 10. Eph. 2. 13. the world, and an union of men together.

Now the bloud of Chriſt hath cemented mankind; the favour of God embracing all hath approximated and combined all

all together; ſo that now every man is our brother, not onely by nature, as derived from the ſame ſtock, but by grace, as partaker of the common redemption; Now God *deſiring the ſalvation of all men*, and inviting all men to mercy, our duty muſt be coextended with God's grace, and our charity muſt follow that of our Saviour. 1 Tim. 2. 4. Tit. 2. 11. Col. 1. 23.

We are therefore now to all men, that which one *Jew* was to another; yea more than ſuch, our Chriſtianity having induced much higher obligations, ſtricter alliances and ſtronger endearments, than were thoſe, whereby *Judaiſm* did engage its followers to mutual amity. The duties of common humanity, (to which our natural frame and ſenſe do incline us, which Philoſophy recommendeth and natural Religion doth preſcribe, being grounded upon our community of nature and cognation of blood, upon apparent equity, upon general convenience and utility) our Religion doth not onely enforce and confirm, but enhance and improve; ſuperadding higher inſtances and faſter tyes of ſpiritual relation, reaching in a ſort to all men (as being in duty, in deſign, in remote capacity our ſpiritual brethren) but in eſpecial

manner to all Chriſtians, who actually are fellow members of the ſame holy
1 Pet. 1. 23. 2. 17. fraternity, contracted by ſpiritual regeneration from one heavenly ſeed, ſupported by a common faith and hope, ſtrengthened by communion in acts of devotion and charity.

Hereon therefore are grounded thoſe Evangelical commands, explicatory of this Law as it now ſtandeth in force;
Gal. 6. 10. that *as we have opportunity we ſhould do good unto all men, eſpecially unto them who are of the houſhold of faith*; that
1 Theſſ. 3. 12. *we ſhould abound in love one toward another, and towards all men*; that we
2 Cor. 9. 12, 13. *ſhould glorifie God in our profeſſed ſubjection unto the Goſpel of Chriſt, by liberally diſtributing to the Saints, and to*
Heb. 12. 24. *all men*; that we ſhould *follow peace*
1 Theſſ. 5. 14. *with all men*, ſhould *be patient toward*
Tit. 3. 2. *all men*, and *gentle toward all men*, and
1 Theſſ. 5. 15. *ſhew all meekneſs toward all men*; and
ἔπιον εἶναι πρὸς πάντας. *ever follow that which is good both among*
2 Tim. 2. 24. *our ſelves, and to all men*; that we
1 Tim. 2. 1. ſhould *make ſupplications, interceſſions,*
Eph. 6. 18. *and thanksgivings for all men*, eſpecially for *all Saints*, or all our fellow-Chriſtians, and *expreſs moderation*, or ingenuity, *to all men.*
Phil. 4. 5.

Such is the Object of our Charity; and

and thus did our Lord himſelf expound it, when by a *Jewiſh* Lawyer being put to reſolve this queſtion, *And who is my neighbour?* he did propound a caſe, or hiſtory, whereby he did extort from that *Rabbi* this confeſſion, that even a *Samaritan*, diſcharging a notable office of humanity and mercy to a *Jew*, did thereby moſt truly approve himſelf a good neighbour to him; and conſequently that reciprocal performances of ſuch offices were due from a *Jew* to a *Samaritan*; whence it might appear, that this relation of neighbourhood is univerſal and unlimited. So much for the *Object*.

Luk. 10. 29. Πλησίον δὲ ἀνθρώπου οὐδὲν ἄλλο ὅστιν ἢ τὸ ὁμοιοπαθὲς καὶ λοιπὸν ζῶον, &c. Juſt. M. c. *Tryph.* (p. 320.)

II. As for the *Qualification* annexed and couched in thoſe words, *as thy ſelf*, that, as I conceive, may import both a *Rule* declaring the Nature, and a *Meaſure* determining the Quantity of that Love which is due from us to our neighbour; the comparative term *As* implying both Conformity or Similitude, and Commenſuration or Equality.

Ἡ ὑπερβολὴ τῆς φιλίας τῇ πρὸς ἑαυτὸν ὁμοιοῦται. Ariſt. *Eth.* 9. 4.

1. Loving our neighbour *as our ſelves* doth import a *Rule* directing what kind of love we ſhould bear and exerciſe toward him; or informing us that our

charity doth consist in having the same affections of soul, and in performing the same acts of beneficence toward him, as we are ready by inclination, as we are wont in practice to have or to perform toward our selves, with full approbation of our judgment and conscience, apprehending it just and reasonable so to doe.

We cannot indeed better understand the nature of this duty, than by reflecting on the motions of our own heart, and observing the course of our demeanour toward our selves; for thence infallibly we may be assured how we should stand affected, and how we should behave our selves toward others.

Οὐ χρεία πολλῶν λόγων, οὐδὲ μακρῶν νόμων, οὐδὲ διδασκαλίας ποικίλης· τὸ δίκαιόν σου γινέσθω νόμος ---Σὺ γὰρ δικαστὴς, Σὺ γὰρ νομοθέτης ἐ σεαυτῦ ζωῆς. Chrys. ἀνδρ. ιγ.

This is a peculiar advantage of this Rule (inferring the excellent wisedom and goodness of him who framed it) that by it very easily and certainly we may discern all the specialties of our duty, without looking abroad or having recourse to external instruction; so that by it we may be perfect Law-givers, and skilfull Judges, and faithfull Monitours to our selves of what in any case we should do: for every one by internal experience knoweth what it is to love himself, every one is conscious how he

useth

uſeth to treat himſelf; each one conſequently can preſcribe and decide for himſelf, what he ought to doe toward his neighbour; ſo that we are not onely θεοδίδακτοι, *taught of God*, as the Apoſtle ſaith, *to love one another*, but αὐτοδίδακτοι, taught of our ſelves how to exerciſe that duty; whence our Lord otherwhere doth propoſe the Law of charity in theſe terms, *Whatſoever ye would that men ſhould doe unto you, doe ye even ſo unto them, for this is the law and the prophets*; that is, unto this Rule all the ſpecial precepts of charity propoſed in Holy Scripture, may be reduced.

1 Theſſ. 4. 9. Matt. 7. 12. Luk. 6. 31.

Ὁ μισεῖς, μηδενὶ ποιήσῃς. Tob. 4. 15. *Conſt. Apoſt.* 1. 1.

Wherefore for information concerning our duty in each caſe and circumſtance, we need onely thus to conſult and interrogate our ſelves, hence forming reſolutions concerning our practice.

Do we not much eſteem and ſet by our ſelves, do we not ſtrive to maintain in our minds a good opinion of our ſelves; can any miſchances befalling us, any defects obſervable in us, any faults committed by us induce us to ſlight or deſpiſe our ſelves? this may teach us what regard and value we ſhould ever preſerve for our neighbour.

Do we not ſincerely and earneſtly

Ὁ δὲ πλησίον ὡς ἑαυτὸν ἀγαπῶν, ὃ περ αὐτῷ βούλεται ἀγαθὰ, ἀγαθὰ καὶ ἐκείνῳ βούλήσεται, &c. Just. M. c. Tryph. (p. 321.)

desire our own welfare and advantage in every kind; do we not heartily wish good success to our own designs and undertakings; are we unconcerned or coldly affected in any case touching our own safety, our estate, our credit, our satisfaction or pleasure? do we not especially, if we rightly understand our selves, desire the health and happiness of our souls? this doth inform us, what we should wish and covet for our neighbour.

Have we not a sensible delight and complacency in our own prosperity? do we ever repine at any advantages accruing to our person or condition? are we not extreamly glad to find our selves thriving and flourishing in wealth, in reputation, in any accommodation or ornament of our state? especially if we be sober and wise, doth not our spiritual proficiency and improvement in vertue yield joyous satisfaction to us? are we not much comforted in apprehending our selves to proceed in a hopefull way toward everlasting felicity? this may instruct us what content we should feel in our neighbours prosperity, both temporal and spiritual.

Do we not seriously grieve at our own disasters

diſaſters and diſappointments; are we not in ſad dumps, whenever we incur any dammage or diſgrace; do not our diſeaſes and pains ſorely afflict us; do we not pity and bemoan our ſelves in any want, calamity, or diſtreſs? can we eſpecially, if we are our ſelves, without grievous diſpleaſure apprehend our ſelves enſlaved to Sin and Satan, deſtitute of God's favour, expoſed to endleſs miſery? hence may we learn how we ſhould condole and commiſerate the misfortunes of our neighbour.

Do we not eagerly proſecute our own concerns? do we not with huge vigour and induſtry ſtrive to acquire all conveniencies and comforts to our ſelves, to rid our ſelves of all wants and moleſtations? is our ſolicitous care or painfull endeavour ever wanting toward the ſupport and ſuccour of our ſelves in any of our needs? are we ſatisfied in meerly wiſhing our ſelves well, are we not alſo buſie and active in procuring what we affect? eſpecially, if we are well adviſed, do we not effectually provide for the weal of our ſoul, and ſupply of our ſpiritual neceſſities; labouring to reſcue our ſelves from ignorance and errour, from the tyranny of ſin, from the torture of

a bad conſcience, from the danger of hell? this ſheweth how ready we ſhould be really to further our neighbours good, miniſtring to him all kinds of aſſiſtance and relief ſutable to his needs, both corporal and ſpiritual.

Are we ſo proud or nice, that we diſdain to yield attendance or ſervice needfull for our own ſuſtenance or convenience; do we not indeed gladly perform the meaneſt and moſt ſordid offices for our ſelves? this declareth how condeſcenſive we ſhould be in helping our neighbour, how ready even *to waſh his feet*, when occaſion doth require.

Do we love to vex our ſelves, or croſs our own humour? do we not rather ſeek by all means to pleaſe and gratifie our ſelves? this may warn us, how innocent and inoffenſive, how compliant and complacent we ſhould be in our behaviour toward others; endeavouring
Rom. 15. 2. *to pleaſe them in all things*, eſpecially *for their good to edification.*

Are we eaſily angry with our ſelves, do we retain implacable grudges againſt our ſelves, or do we execute upon our ſelves miſchievous revenge? are we not rather very meek and patient toward our ſelves, mildly comporting with our own

own great weakneſſes, our troubleſome humours, our impertinencies and follies; readily forgiving our ſelves the moſt heinous offences, neglects, affronts, injuries, and outrages committed by us againſt our own intereſt, honour, and welfare? hence may we derive leſſons of meekneſs and patience, to be exerciſed toward our neighbour, in bearing his infirmities and miſcarriages, in remitting any wrongs or diſcourteſies received from him.

Are we apt to be rude in our deportment, harſh in our language, or rigorous in our dealing toward our ſelves? do we not rather in word and deed treat our ſelves very ſoftly, very indulgently? Do we uſe to pry for faults, or to pick quarrels with our ſelves, to carp at any thing ſaid or done by us, raſhly or upon ſlight grounds to charge blame on our ſelves, to lay heavy cenſures on our actions, to make foul conſtructions of our words, to blazon our defects, or aggravate our failings? do we not rather connive at, and conceal our blemiſhes; do we not excuſe and extenuate our own crimes?

Can we find in our hearts to frame virulent invectives, or to dart bitter taunts and

and ſcoffs againſt our ſelves; to murther our own credit by ſlander, to blaſt it by detraction, to maim it by reproach, to proſtitute it to be deflowred by jeering and ſcurrilous abuſe? are we not rather very jealous of our reputation, and ſtudious to preſerve it, as a precious ornament, a main fence, an uſefull inſtrument of our welfare?

Do we delight to report, or like to hear ill ſtories of our ſelves? do we not rather endeavour all we can to ſtifle them; to tie the tongues and ſtop the ears of men againſt them? hence may we be acquainted how civil and courteous in our behaviour, How fair and ingenuous in our dealing, how candid and mild in our judgment or cenſure we ſhould be toward our neighbour; how very tender and carefull we ſhould be of any wiſe wronging or hurting his fame.

Thus reflecting on our ſelves, and making our practice toward our ſelves the pattern of our dealing with others, we ſhall not fail to diſcharge what is preſcribed to us in this Law; and ſo we have here a *Rule* of Charity. But farther,

2. Loving our neighbour as our ſelves doth

doth alſo import the *Meaſure* of our love toward him; that it ſhould be commenſurate and equal in degree to that love, which we bear and exerciſe toward our ſelves. Saint *Peter* once and again doth exhort us *to love one another* ἐκτενῶς, *with an outſtretched affection*; and how far that affection ſhould be ſtretched we are here informed; even that it ſhould reach the fartheſt that can be, or to a parity with that intenſe love, which we do bear in heart, and expreſs in performance toward our ſelves: ſo that we do either bring down our ſelf-love to ſuch a moderation, or raiſe up our charity to ſuch a fervency, that both come to be adjuſted in the ſame even level: this is that pitch, at which we ſhould aim and aſpire; this is that perfection of charity, which our Lord recommendeth to us in that injunction, *Be perfect, even as your father in heaven is perfect.*

1 Pet. 1. 22. 4. 8.

Matt. 5. 48.

That this ſenſe of the words is included, yea chiefly intended, divers reaſons will evince: For

1. The moſt natural ſignification and common uſe of the phraſe doth import thus much; and any one at firſt hearing would ſo underſtand the words.

2. It appeareth by comparing this Precept

Precept with that to which it is annexed, *of loving God with all our heart and all our ſoul*, which manifeſtly deſigneth the quantity and degree of that love; conſequently the like determination is intended in this Precept, which is expreſſed to reſemble that, or deſigned in like manner to qualifie and bound our duty toward our neigbour.

3. If the Law doth not ſignifie thus much, it doth hardly ſignifie any thing; not at leaſt any thing of direction or uſe to us; for no man is ignorant that he is obliged to love his neighbour, but how far that love muſt extend, is the point wherein moſt of us do need to be reſolved, and without ſatisfaction in which we ſhall hardly do any thing; for as he that oweth money will not pay except he can tell how much it is; ſo to know the Duty will not avail toward effectual obſervance of it, if its meaſure be not fixed.

4. Indeed, the Law otherwiſe underſtood will rather be apt to miſguide than to direct us; inducing us to apprehend, that we ſhall ſatisfie its intent, and ſufficiently diſcharge our duty, by practiſing charity in any low degree or mean inſtance. Alſo,

5. The

5. The former ſenſe, which is unqueſtionable, doth infer and eſtabliſh this; becauſe ſimilitude of love, morally ſpeaking, cannot conſiſt with inequality thereof; for if in conſiderable degrees we love our ſelves more than others, aſſuredly we ſhall fail both in exerting ſuch internal acts of affection, and in performing ſuch external offices of kindneſs toward them, as we do exert and perform in regard to our ſelves; whence this Law, taken meerly as a Rule, demanding a confuſed and imperfect ſimilitude of practice, will have no clear obligation or certain efficacy.

6. But farther to aſſure this expoſition, I ſhall declare that the Duty thus interpreted is agreeable to reaſon, and may juſtly be required of us, upon conſiderations, which together will ſerve to preſs the obſervance of it, according to ſuch meaſure.

1. It is reaſonable that we ſhould thus love our neighbour as our ſelves, becauſe he is as our ſelves, or really in all conſiderable reſpects the ſame with us: We concur with him in all that is neceſſary, ſubſtantial, and ſtable; we differ from him onely in things contingent, circumſtantial, and variable; in the which, of

courſe

courſe or by chance we are liable in a ſmall time as much to differ from our ſelves: in ſuch reſpects we are not the ſame to day that we were yeſterday, and ſhall be to morrow; for we ſhift our circumſtances as we do our cloaths; our bodies are in continual flux, and our ſouls do much conform to their alteration; our temper and complexion do vary with our air, our diet, our converſation, our fortunes, our age; our parts grow and decay, our principles and judgments, our affections and deſires are never fixed, and ſeldom reſt long in the ſame place; all our outward ſtate doth eaſily change face; ſo that if we conſider the ſame perſon in youth and in age, in health and in ſickneſs, in proſperity and in diſtreſs, may we not ſay *quantùm mutatus ab illo*, how quite another man is he grown? Yet ſhall a man for ſuch alterations ſurceaſe or abate his love to himſelf? why then in regard to the like differences ſhall we leſs affect our neighbour, who is endowed with that common nature, which alone through all thoſe viciſſitudes ſticketh faſt in us; who is the moſt expreſs image of us, (or rather a copy, drawn by the ſame hand, of the ſame orginal)

another

another ſelf, attired in a divers garb of circumſtances? do we not ſo far as we deſpiſe or diſaffect him, by conſequence ſlight or hate our ſelves; ſeeing (except bare perſonality, or I know not what metaphyſical identity) there is nothing in him different from what is, or what may be in us?

2. It is juſt that we ſhould love our neighbour equally with our ſelves, becauſe he really no leſs deſerveth love, or becauſe upon a fair judgment he will appear equally amiable: juſtice is impartial, and regardeth things as they are in themſelves, abſtracting from their relation to this or that perſon; whence if our neighbour ſeem worthy of affection no leſs than we, it demandeth that accordingly we ſhould love him no leſs.

And what ground can there be of loving our ſelves which may not as well be found in others? is it endowments of nature, is it accompliſhments of knowledge, is it ornaments of vertue, is it accouſtrements of fortune; but is not our neighbour poſſeſſed of the ſame; is he not at leaſt capable of them, the collation and acquiſt of them depending on the ſame arbitrary bounty of God, or upon faculties and means commonly diſpenſed 1 Cor. 4. 6, 7.

penſed to all? May not any man at leaſt be as wiſe and as good as we? why then ſhould we not eſteem, why not affect him as much? doth relation to us alter the caſe? is ſelf as ſelf lovely or valuable, doth that reſpect lend any worth or price to things?

Likewiſe, what more can juſtice find in our neighbour to obſtruct or depreſs our love than it may obſerve in ourſelves? hath he greater infirmities or defects, is he more liable to errours and miſcarriages, is he guilty of worſe faults than we? If without arrogance and vanity we cannot affirm this, then are we as unworthy of love as he can be; and refuſing any degree thereof to him, we may as reaſonably withdraw the ſame from our ſelves.

3. It is fit that we ſhould be obliged to love our neighbour equally with ourſelves, becauſe all charity beneath ſelf love is defective, and all ſelf-love above charity is exceſſive.

It is an imperfect charity which doth not reſpect our neighbour according to his utmoſt merit and worth, which doth not heartily deſire his good, which doth not earneſtly promote his advantage in every kind, according to our ability and opp

opportunity: and what beyond this can we do for our ſelves?

If in kind or degree we tranſcend this, it is not vertuous love or true friendſhip to our ſelves, but a vain fondneſs or perverſe dotage; proceeding from inordinate diſpoſitions of ſoul, grounded on fooliſh conceits, begetting foul qualities and practiſes; envy, ſtrife, ambition, avarice, and the like.

4. Equity requireth that we ſhould love our neighbour to this degree, becauſe we are apt to claime the ſame meaſure of love from others: no mean reſpect or ſlight affection will ſatisfie us; we cannot brook the leaſt diſregard or coldneſs; to love us a little is all one to us as not to love us at all: it is therefore equitable that we ſhould be engaged to the ſame height of charity toward others; otherwiſe we ſhould be allowed in our dealings to uſe double weights and meaſures, which is plain iniquity: what indeed can be more ridiculouſly abſurd, than that we ſhould pretend to receive that from others, which we are not diſpoſed to yield to them upon the ſame ground and title? Prov. 20. 10.

5. It is needfull that ſo great a charity ſhould be preſcribed, becauſe none inferiour

riour thereto will reach divers weighty ends deſigned in this Law; namely, the general convenience and comfort of our lives in mutual ſociety and entercourſe: for if in conſiderable degree we do affect our ſelves beyond others, we ſhall be continually bickering and claſhing with them about points of intereſt and credit; ſcrambling with them for what may be had, and clambering to get over them in power and dignity; whence all the paſſions annoying our ſouls, and all the miſchiefs diſturbing our lives muſt needs enſue.

6. That entire love which we owe to God our Creatour, and to Chriſt our Redeemer, doth exact from us no leſs a meaſure of Charity than this: for ſeeing they have ſo clearly demonſtrated themſelves to bear an immenſe love to men, and have charged us therein to imitate them; it becometh us in conformity, in duty, in gratitude to them, to bear the higheſt we can, that is the ſame as we bear to our ſelves: for how can we love God enough, or with all our ſoul, if we do not accord with him in loving his friends and relations, his ſervants, his children with moſt entire affection?

If in God's judgment they are equal

to

to us, if in his affection and care they have an equal ſhare, if he in all his dealings is indifferent and impartial toward all, how can our judgment, our affection, our behaviour be right, if they do not conſpire with him in the ſame meaſures?

7. Indeed the whole tenour and *Genius* of our Religion do imply obligation to this pitch of charity, upon various accompts.

It repreſenteth all worldly goods and matters of private intereſt as very inconſiderable and unworthy of our affection, thereby ſubtracting the fuel of immoderate ſelf-love.

It enjoineth us for all our particular concerns entirely to rely upon providence, ſo barring ſolicitude for our ſelves, and diſpoſing an equal care for others.

It declareth every man ſo weak, ſo vile, ſo wretched, ſo guilty of ſin and ſubject to miſery (ſo for all good wholly indebted to the pure grace and mercy of God) that no man can have reaſon to dote on himſelf, or to prefer himſelf before others: we need not cark, or prog, or ſcrape for our ſelves, being aſſured that God ſufficiently careth for us.

In its accompt the fruits and recompences of love to others in advantage to our ſelves do far ſurpaſs all preſent intereſts and enjoyments; whence in effect the more or leſs we love others, anſwerably the more or leſs we love our ſelves, ſo that charity and ſelf-love become coincident, and both run together evenly in one channel.

It recommendeth to us the imitation
Matt. 5. 45. of God's love and bounty, which are abſolutely pure, without any regard, any capacity of benefit redounding to himſelf.

It commandeth us heartily to love even our bittereſt enemies and moſt cruel perſecutours; which cannot be performed without a proportionable abatement of ſelf-love.

It chargeth us not onely freely to im-
1 Joh. 3. 16. part our ſubſtance, but willingly to expoſe our lives for the good of our brethren; in which caſe charity doth plainly match ſelf-love; for what hath a man more dear or precious than his life to lay out for himſelf.

It repreſenteth all men (conſidering their divine extraction, and being formed after God's Image; their deſignation for eternal glory and happineſs, their partaking

king of the common redemption by the undertakings and ſufferings of Chriſt, their being objects of God's tender affection and care) ſo very conſiderable, that no regard beneath the higheſt will befit them.

It alſo declareth us ſo nearly allied to them, and ſo greatly concerned in their good, (we being *all one in Chriſt*, and *members one of another*) that we ought to have a perfect complacency in their welfare, and a ſympathy in their adverſity, as our own.

Gal. 3. 28. Joh. 17. 21. Rom. 12. 5. 1 Cor. 12. 26. Joh. 13. 35.

It condemneth ſelf-love, ſelf-pleaſing, ſelf-ſeeking as great faults, which yet (even in the higheſt exceſs) do not ſeem abſolutely bad; or otherwiſe culpable, than as including partiality, or detracting from that equal meaſure of charity, which we owe to others: for ſurely we cannot love our ſelves too much, if we love others equally with our ſelves; we cannot ſeek our own good exceſſively, if with the ſame earneſtneſs we ſeek the good of others.

2 Tim. 3. 2. 2 Pet. 2. 10. Rom. 15. 1. Phil. 2. 4. 1 Cor. 10. 24. 13. 5.

It exhibiteth ſupernatural aids of grace, and conferreth that Holy Spirit of love, which can ſerve to no meaner purpoſes, than to quell that ſorry principle of niggardly ſelfiſhneſs, to which

corrupt nature doth incline; and to enlarge our hearts to this divine extent of goodneſs.

8. Laſtly, many conſpicuous examples, propoſed for our direction in this kind of practice, do imply this degree of charity to be required of us.

It may be objected to our diſcourſe, that the duty, thus underſtood, is unpracticable, nature violently ſwaying to thoſe degrees of ſelf-love, which charity can no wiſe reach. This exception (would time permit) I ſhould aſſoil, by ſhewing how far, and by what means we may attain to ſuch a practice; (how at leaſt by aiming at this top of perfection we may aſcend nearer and nearer thereto) in the mean time experience doth ſufficiently evince poſſibility, and aſſuredly that may be done, which we ſee done before us: And ſo it is, pure charity hath been the root of ſuch affections and ſuch performances (recorded by indubitable teſtimony) toward others, which hardly any man can exceed in regard to himſelf; nor indeed hath there ſcarce ever appeared any heroical vertue, or memorable piety, whereof charity overbearing ſelfiſhneſs, and ſacrificing private intereſt to publick benefit, hath not been a main

main ingredient. For inſtance then Did not *Abraham* even prefer the good of others before his own, when he gladly did quit his countrey, patrimony, friends, and kindred to paſs his days in a wandring pilgrimage, upon no other encouragement than an overture of bleſſing on his poſterity?

Did not the charity of *Moſes* ſtretch thus far, when for the ſake of his brethren he voluntarily did exchange the ſplendours and delights of a Court for a condition of vagrancy and ſervility; *chuſing rather*, as the Apoſtle ſpeaketh, *to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin?* did not it overſtretch, when (although having been grievouſly affronted by them) he wiſhed that rather his name ſhould be *expunged from God's book*, than that their ſin ſhould abide unpardoned? Chryſ. *in* 1 Cor. *Or.* 25. *in* Eph. *Or.* 7. Heb. 11. 24. Exod. 32. 32. Βέλομαι μεῖ' ἐκείνων ἀπολέσθαι, ἢ χωρὶς ἐκείνων σώζεσθαι· οὕτως μανία, οὕτως ἔρως μείζων——

Did not *Samuel* exerciſe ſuch a charity, when being ingratefully and injuriouſly diſmounted from his authority, he did yet retain toward that people a zealous deſire of their welfare, *not ceaſing earneſtly to pray for them?* Chryſ. *in* Eph. *Or.* 7. 1 Sam. 12. 23.

Did not *Jonathan* love *David* equally with himſelf, when for his ſake he choſe to incur the diſpleaſure of his father and 1 Sam. 20. 30.

his King; when for his advantage he was content to forfeit the privilege of his birth, and the inheritance of a Crown; when he could without envy or grudge look on the growing prosperity of his supplanter, could heartily wish his safety, could effectually protect it, could purchase it to him with his own great danger and trouble? when he, that in gallantry of courage and vertue did yield to none, was yet willing to become inferiour to one born his subject, one raised from the dust, one *taken from a sheep-coat*; so that unrepiningly and without disdain he could say, *Thou shalt be King over Israel, and I shall be next unto thee:* are not these pregnant evidences, that it was truly said in the story, *The soul of Jonathan was knit to the soul of David, and he loved him as his own soul?*

Psal. 78. 70.

1 Sam. 23. 17.

1 Sam. 18. 1. 20. 17.

Did not the *Psalmist* competently practise this duty; when in the sickness of his ingratefull adversaries *he cloathed himself with sackcloath, he humbled his soul with fasting; he bowed down heavily as one that mourneth for his mother?*

Psal. 35. 12.

Were not *Elias*, *Jeremy*, and other *Prophets* as much concerned for the good of their country-men as for their own, when they took such pains, when they run

run ſuch hazards, when they endured ſuch hardſhips not onely for them, but from them; being requited with hatred and miſuſage for endeavouring to reclaim them from ſin, and ſtop them from ruine?

May not the Holy Apoſtles ſeem to have loved mankind beyond themſelves, when for its inſtruction and reformation, for reconciling it to God and procuring its ſalvation, they gladly did undertake and undergo ſo many rough difficulties, ſo many formidable dangers, ſuch irkſome pains and troubles, ſuch extream wants and loſſes, ſuch grievous ignominies and diſgraces; ſlighting all concerns of their own, and relinquiſhing whatever was moſt dear to them (their ſafety, their liberty, their eaſe, their eſtate, their reputation, their pleaſure, their very bloud and breath) for the welfare of others; even of thoſe who did ſpitefully maligne and cruelly abuſe them?

Survey but the Life of one among them; mark the weariſome travels he underwent over all the earth, the ſolicitous cares which did poſſeſs his mind *for all the Churches*: the continual toils and drudgeries ſuſtained by him in preaching by word and writing: in viſiting,

in

in admoniſhing, in all paſtoral employments; the impriſonments, the ſtripes, the reproaches, the oppoſitions and perſecutions of every kind, and from all ſorts of people, which he ſuffered; the pinching wants, the deſperate hazards, the lamentable diſtreſſes with the which
2 Cor. 11. 23. 4. 8. he did ever conflict; peruſe thoſe black
1 Cor. 4. 11. catalogues of his afflictions regiſtred by himſelf; then tell me how much his charity was inferiour to his ſelf-love? did not at leaſt the one vie with the other, when he for the benefit of his diſciples
Phil. 1. 24. was content *to be abſent from the Lord*, or ſuſpended from a certain fruition of glorious beatitude; reſting in this un-
2 Cor. 5. 1, &c. comfortable ſtate, in *this fleſhly tabernacle* wherein *he groaned, being burthened*, and longing for enlargement? did he not ſomewhat beyond himſelf love thoſe men, for whoſe ſalvation he wiſhed
Rom. 9. 3. himſelf *accurſed from Chriſt*, or debarred from the aſſured enjoyment of eternal
2 Cor. 11. felicity; thoſe very men by whom he
24, 25. 1 Theſſ. 2. 15. had been ſtoned, had been ſcourged, had been often beaten to extremity, from whom he had received manifold indignities and outrages?

Act. 4. 34. Did not they love their neighbours as themſelves, who ſold their poſſeſſions, and

and distributed the prices of them for relief of their indigent brethren? did not most of the ancient Saints and Fathers mount near the top of this duty, of whom it is by unquestionable records testified, that they did freely bestow all their private estate and substance on the poor, devoting themselves to the service of God and edification of his people? Finally,

Did not our Lord himself in our nature exemplifie this Duty, yea by his Practice far out-doe his Precept? for, He who from the brightest glories, from the immense riches, from the ineffable joys and felicities of his celestial Kingdom, did willingly stoop down to assume the garb of a servant, to be cloathed with the infirmities of flesh, to become *a man of sorrow, and acquainted with grief*; He who for our sake vouchsafed to live in extream penury and disgrace, to feel hard want, sore travel, bitter persecution, most grievous shame and anguish; He who not onely did contentedly bear, but purposely did chuse to be accused, to be slandered, to be reviled, to be mocked, to be tortured, to pour forth his heart-bloud upon a cross, for the sake of an unprofitable, Rom. 5. 6, 8, 10.

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1 Pet. 3. 18. Eph. 2. 1. Col. 2. 13. Chryſ. *in* Eph. *Or.* 7. *in* 1 Cor. *Or.* 32. Heb. 12. 2. Eph. 5. 1. 1 Joh. 3. 16. Joh. 15. 12. 13. 34.

an unworthy, an impious, an ingratefull generation; for the ſalvation of his open enemies, of baſe apoſtates, of perverſe rebels, of villainous traitours; He, who in the height of his mortal agonies did ſue for the pardon of his cruel murtherers; who did ſend his Apoſtles to them, did cauſe ſo many wonders to be done before them, did furniſh all means requiſite to convert and ſave them; He that acted and ſuffered all this, and more than can be expreſſed, with perfect frankneſs and good will; did he not ſignally love his neighbour as himſelf, to the utmoſt meaſure? did not in him vertue conquer nature, and charity triumph over ſelf-love? This he did to ſeal and impreſs his Doctrine; to ſhew us what we ſhould doe, and what we can doe by his grace; to oblige us and to encourage us unto a conformity with him in this reſpect: for, *Walk in love*, ſaith the Apoſtle, *as Chriſt hath alſo loved us, and hath given himſelf for us*; And, *This* (ſaith he himſelf) *is my commandment, that ye love one another as I have loved you:* And how can I better conclude than in the recommendation of ſuch an Example?

Now,

Now, our Lord Jeſus Chriſt himſelf, 2 Theſſ. 2. 16.
and God even our father, who hath loved us, and hath given us everlaſting conſolation, and good hope through grace, comfort your hearts, and ſtabliſh you in every good word and work.

The

The Fourth Sermon.

MATT. 22. 39.

Thou ſhalt love thy neighbour as thy ſelf.

I Have formerly diſcourſed on theſe words, and then ſhewed how they do import two obſervable Particulars; firſt a Rule of our Charity, or that it ſhould be like in nature; then a Meaſure of it, or that it ſhould be equal in degree to the love which we do bear to our ſelves. Of this latter interpretation I did aſſign divers reaſons, urging the obſervance of the Precept according to that notion: but one material Point ſcantneſs of time would not allow me to conſider; which is the removal of an Exception, to which that interpretation is very liable, and which is apt to diſcourage from a ſerious application to the practice of this duty ſo expounded.

If,

If, it may be ſaid, the Precept be thus underſtood, as to oblige us to love our neighbours equally with our ſelves, it will prove unpracticable, ſuch a charity being meerly romantick and imaginary; for who doth, who can love his neighbour in this degree? nature powerfully doth reſiſt, common ſenſe plainly doth forbid that we ſhould doe ſo: A natural inſtinct doth prompt us to love our ſelves, and we are forcibly driven thereto by an unavoidable ſenſe of pleaſure and pain, reſulting from the conſtitution of our body and ſoul, ſo that our own leaſt good or evil are very ſenſible to us; whereas we have no ſuch potent inclination to love others; we have no ſenſe or a very faint one of what another doth enjoy or endure: doth not therefore nature plainly ſuggeſt, that our neighbours good cannot be ſo conſiderable to us as our own? eſpecially when charity doth claſh with ſelf-love, or when there is a competition between our neighbours intereſt and our own, is it poſſible that we ſhould not be partial to our own ſide? is not therefore this Precept ſuch as if we ſhould be commanded to fly, or to doe that which natural propenſion will certainly hinder?

In

In anſwer to this Exception I ſay, firſt,

1. Be it ſo, that we can never attain to love our neighbour altogether ſo much as our ſelves, yet may it be reaſonable that we ſhould be enjoined to doe ſo; for

Laws muſt not be depreſſed to our imperfection, nor rules bent to our obliquity; but we muſt aſcend toward the perfection of them, and ſtrive to conform our practice to their exactneſs: If what is preſcribed be according to the reaſon of things juſt and fit, it is enough although our practice will not reach it; for what remaineth may be ſupplied by repentance and humility in him that ſhould obey, by mercy and pardon in him that doth command.

In the preſcription of duty it is juſt, that what may be required (even in rigour) ſhould be preciſely determined, though in execution of juſtice or diſpenſation of recompence conſideration may be had of our weakneſs; whereby both the authority of our Governour may be maintained, and his clemency glorified.

It is of great uſe, that by comparing the Law with our practice, and in the perfection of the one diſcerning the defect

of the other, we may be humbled, may be ſenſible of our impotency, may thence be forced to ſeek the helps of grace and the benefit of mercy.

Were the Rule never ſo low, our practice would come beneath it; it is therefore expedient that it ſhould be high, that at leaſt we may riſe higher in performance than otherwiſe we ſhould doe; for the higher we aim, the nearer we ſhall go to the due pitch; as he that aimeth at heaven, although he cannot reach it, will yet ſhoot higher than he that aimeth onely at the houſe top.

The height of duty doth prevent ſloth and decay in vertue, keeping us in wholſome exerciſe and in continual improvement, while we be always climbing toward the top, and ſtraining unto farther attainment: the ſincere proſecution of which courſe, as it will be more profitable unto us, ſo it will be no leſs acceptable to God, than if we could thoroughly fulfill the Law: for in judgment God will onely reckon upon the ſincerity and earneſtneſs of our endeavour; ſo that if we have done our beſt, it will be taken as if we had done all. *Our labour will not be loſt in the Lord*; for the degrees of performance will be conſidered, and he

Phil. 3. 12.

1 Cor. 5. 28.
1 Theſſ. 1. 13.
Heb. 6. 10.

he that hath done his duty in part ſhall be proportionably recompenſed; according to that of Saint *Paul*; *Every man ſhall receive his own reward according to his own work.* Hence ſometimes we are enjoined to *be perfect as our heavenly father is perfect*; and to be *holy as God is holy*; otherwhile to *go on to perfection*, and to *preſs toward the mark*; which Precepts in effect do import the ſame thing; but the latter implyeth the former, although in attainment impoſſible, yet in attempt very profitable: and ſurely he is likely to write beſt, who propoſeth to himſelf the faireſt Copy for his imitation.

1 Cor. 3. 8.

Matt. 5. 48. 19. 21. 1 Pet. 1. 16. Col. 4. 12. Heb. 6. 1. Phil. 3.

In fine, if we do act what is poſſible, or as we can, do conform to the Rule of Duty, we may be ſure that no impoſſibility of this, or of any other ſublime Law can prejudice us.

I ſay of any other Law; for it is not onely this Law, to which this exception may be made; but many others, perhaps every one Evangelical Law, are alike repugnant to corrupt nature, and ſeem to ſurmount our ability.

But neither is the performance of this task ſo impoſſible, or ſo deſperately hard (if we take the right courſe and uſe

proper means toward it) as is ſuppoſed; as may ſomewhat appear, if we will weigh the following conſiderations.

1. Be it conſidered, that we may be miſtaken in our accompt, when we do look on the impoſſibility or difficulty of ſuch a practice, as it appeareth at preſent, before we have ſeriouſly attempted, and in a good method, by due means, earneſtly laboured to atchieve it: for many things cannot be done at firſt, or with a ſmall practice, which by degrees and a continued endeavour may be effected; divers things are placed at a diſtance, ſo that without paſſing through the interjacent way we cannot arrive at them; divers things ſeem hard before trial, which afterward prove very eaſie: it is impoſſible to fly up to the top of a ſteeple, but we may aſcend thither by ſteps; we cannot get to *Rome* without croſſing the Seas, and travelling through *France* or *Germany*; it is hard to comprehend a ſubtle *Theoreme* in *Geometry* if we pitch on it firſt, but if we begin at the ſimple principles, and go forward through the intermediate propoſitions we may eaſily attain a demonſtration of it; it is hard to ſwim, to dance, to play on an Inſtrument, but a little trial, or a

compe-

competent exerciſe will render thoſe things eaſie to us: So may the practice of this duty ſeem impoſſible, or inſuperably difficult, before we have employed divers means, and voided divers impediments; before we have inured our minds and affections to it, before we have tried our forces in ſome inſtances thereof, previous to others of a higher ſtrein, and nearer the perfection of it.

If we would ſet our ſelves to exerciſe charity in thoſe inſtances, whereof we are at firſt capable without much reluctancy, and thence proceed toward others of a higher nature, we may find ſuch improvement, and taſte ſuch content therein, that we may ſoon ariſe to incredible degrees thereof; and at length perhaps we may attain to ſuch a pitch, that it will ſeem to us baſe and vain to conſider our own good before that of others, in any ſenſible meaſure; And that nature which now ſo mightily doth conteſt in favour of our ſelves, may in time give way to a better nature, born of cuſtome, affecting the good of others. Let not therefore a preſent ſenſe or experience raiſe in our minds a prejudice againſt the poſſibility or practicableneſs of this duty.

2. Let us conſider, that in ſome reſpects, and in divers inſtances it is very feaſible to love our neighbour no leſs than our ſelves.

We may love our neighbour truly and ſincerely, *out of a pure heart and a good conſcience, and faith unfeigned*, as Saint *Paul* doth preſcribe; or according to Saint *Peter*'s injunction, *from a pure heart love one another fervently*; and in this reſpect we can do no more toward our ſelves; for truth admitteth no degrees, ſincerity is a pure and compleat thing, excluſive of all mixture or alloy.

1 Tim. 1. 6.

1 Pet. 1. 22. (Rom. 12. 9.)

And as to external acts at leaſt it is plain that charity toward others may reach ſelf-love; for we may be as ſerious, as vigorous, as induſtrious in acting for our neighbours good, as we can be in purſuing our own deſigns and intereſts: for reaſon eaſily can manage and govern external practice; and common experience ſheweth the matter to this extent practicable, ſeeing that often men do employ as much diligence on the concerns of others, as they can do on their own (being able to doe no more than their beſt in either caſe) wherefore in this reſpect charity may vie with ſelfiſhneſs;

neſs; and practiſing thus far may be a ſtep to mount higher.

Alſo rational conſideration will enable us to perform ſome interiour acts of charity in the higheſt degree; for if we do but, (as without much difficulty we may do) apply our mind to weigh the qualities and the actions of our neighbour, we may thence obtain a true opinion and juſt eſteem of him; and (ſecluding groſs folly or flattery of our ſelves) how can we in that reſpect or inſtance be more kind or benign to our ſelves?

Is it not alſo within the compaſs of our ability to repreſs thoſe paſſions of ſoul, the eruption whereof tendeth to the wrong, dammage, and offence of our neighbour; in regard to which practice Saint *Paul* affirmeth, that the Law may be fulfilled, *Love*, ſaith he, *worketh no evil to his neighbour; therefore love is the fulfilling of the law?* Rom. 13. 10. And what more in this reſpect can we perform for our ſelves?

3. We may conſider, that commonly we ſee men inclined by other principles to act as much or more for the ſake of others, as they would for themſelves.

Moral honeſty hath inclined ſome, ambition and popularity have excited others to encounter the greateſt dangers, to attaque the greateſt difficulties, to expoſe their ſafety, to ſacrifice their lives for the welfare of their Countrey.

Common friendſhip hath often done as much, and brutiſh love (that *mad friendſhip*, as *Seneca* calleth it) commonly doth far more: for what will not a fond Lover undertake and atchieve for his Minion, although ſhe really be the worſt enemy he can have? yet for ſuch a Snake will he not laviſh his eſtate, proſtitute his honour, abandon his eaſe, hazard his ſafety, ſhipwreck his conſcience, forfeit his ſalvation? what may not a *Delilah* obtain of her *Sampſon*, a *Cleopatra* of her *Anthony*, how prejudicial ſoever it be to his own intereſt and welfare?

Why then may not a principle of Charity (grounded on ſo much better reaſon, and backed by ſo much ſtronger motives) be conceived able to engage men to the like practice? why may not a man be diſpoſed to doe that out of hearty good-will, which he can doe out of vain conceit, or vicious appetite?

why

Ἀληθὲς ἡ τὸ περὶ τὴν σπουδὴν καὶ τὸ τῶν φίλων ἕνεκα πολλὰ πρᾶξαι, καὶ τὸ παρεῖσθαι καὶν δέῃ ὑπεραποθνήσκειν. Ariſt. *Eth.* 9. 8.

Inſana amicitia. Sen. *Ep.* 9.

Chryſ. *in* Eph. *p.* 797.

why ſhall other forces overbear nature, and the power of charity be unable to match it?

4. Let us conſider, that thoſe diſpoſitions of ſoul which uſually with ſo much violence do thwart the obſervance of this Precept, are not ingredients of true ſelf-love, by the which we are directed to regulate our charity, but a ſpurious brood of our folly and pravity, which imply not a ſober love of our ſelves, but a corrupt fondneſs toward an idol of our fancy miſtaken for our ſelves.

A high conceit of our worth or ability, of our fortune or worldly ſtate, of our works and atchievements; a great complacence or confidence in ſome endowment or advantage belonging to us, a ſtiff adherence to our own will or humour, a greedy appetite to ſome particular intereſt or baſe pleaſure; theſe are thoſe, not attendants of natural ſelf-love, but iſſues of unnatural depravedneſs in judgment and affections, which render our practice ſo exorbitant in this regard, making us ſeem to love our ſelves ſo immoderately, ſo infinitely; ſo contracting our ſouls and drawing them inwards, that we appear indiſpoſed to love our neighbour in any conſiderable

ſiderable degree: If theſe (as by ſerious conſideration they may be) were voided, or much abated, it would not be found ſo grievous a matter to love our neighbour as our ſelves; for that ſober love remaining behind, to which nature inclineth, and which reaſon approveth, would rather help to promote than yield any obſtacle to our charity; if ſuch perverſe ſelfiſhneſs were checked and depreſſed, but natural kindneſs cheriſhed and advanced, then true ſelf-love and charity would compoſe themſelves into near a juſt poiſe.

5. Indeed (which we may further conſider) our nature is not ſo abſolutely averſe or indiſpoſed to the practice of ſuch charity, as to thoſe may ſeem, who view it ſlightly, either in ſome particular inſtances, or in ordinary practice; nature hath furniſhed us with ſtrong inſtincts for the defence and ſuſtenance of our life; and common practice is depraved by ill education and cuſtom; theſe ſome men poring on do imagin no room left for charity in the conſtitution of men; but they conſider not, that one of theſe may be ſo moderated, and the other ſo corrected, that charity may have a fair ſcope in mens heart

heart and practice; and they ſlip over divers pregnant marks of our natural inclination thereto.

Man having received his ſoul from the breath of God, and being framed after the image of his moſt benign parent, there do yet abide in him ſome features reſembling God, and reliques of the divine original; there are in us ſeeds of ingenuity, of equity, of pity, of benignity, which being cultivated by ſober conſideration and good uſe (under the conduct, and aid of heavenly grace) will produce noble fruits of charity.

The frame of our nature ſo far diſpoſeth us thereto, that our bowels are touched with ſenſible pain upon the view of any calamitous object; our fancy is diſturbed at the report of any diſaſter befalling any perſon; we can hardly ſee or reade a Tragedy without motions of compaſſion.

The practice of benignity, of courteſy, of clemency at firſt ſight, without any diſcurſive reflexion, doth obtain approbation and applauſe from us; being no leſs gratefull and amiable to the mind than beauty to our eyes, harmony to our ears, fragrancy to our ſmell, and ſweetneſs to our palate; and to the

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ſame mental ſenſe malignity, cruelty, harſhneſs, all kinds of uncharitable dealing are very diſguſtfull and loathſome.

Ὅθεν τοὺ φιλανθρώπους ἐπαινοῦμεν--- Ariſt. *Eth.* 8. 1.

There wanteth not any commendation to procure a reſpect for Charity; nor any invective to breed abhorrence of uncharitableneſs, nature ſufficiently prompting to favour the one and to deteſt the other.

The practice of the former in common language hath ever been ſtyled humanity, and the diſpoſition from whence it floweth is called good-nature; the practice of the latter is likewiſe termed inhumanity, and its ſource ill-nature; as thwarting the common notions and inclinations of mankind, deveſting us of our manhood, and rendring us a ſort of monſters among men.

Ἐπιτιμῶσι γὰρ τοῖς ἑαυτοὺ μάλιστα ἀγαπῶσι, καὶ ὡς ἐν αἰσχρῷ φιλαύτους ἀποκαλοῦσι. Ariſt. 9. 8. Ὅσῳ ἂν βελτίων ᾖ, μᾶλλον διὰ τὸ καλὸν καὶ φίλου ἕνεκα, τὸ δὲ αὐτοῦ παρίησι. *Ibid.*

No quality hath a clearer repute, or is commonly more admired than generoſity, which is a kind of natural charity, or hath a great ſpice thereof; No diſpoſition is more deſpiſed among men than niggardly ſelfiſhneſs; whence commonly men are aſhamed to avow ſelf-intereſt as a principle of their actions, (rather fathering them on ſome other cauſe) as being conſcious to themſelves that it is the baſeſt of all principles.

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Whatever the cenſurers and detractours of humane nature do pretend, yet even themſelves do admire pure beneficence, and contemn ſelfiſhneſs; for (if we look to the bottom of their intent) it is hence, they are bent to ſlander mankind as void of good nature, becauſe out of malignity they would not allow it a quality ſo excellent and divine.

Wherefore according to the general judgment and conſcience of men (to omit other conſiderations) our nature is not ſo averſe from charity, or deſtitute of propenſions thereto; and therefore cheriſhing the natural ſeeds of it, we may improve it to higher degrees.

6. But ſuppoſing the inclinations of nature, as it now ſtandeth in its depraved and crazy ſtate, do ſo mightily obſtruct the practice of this duty in the degree ſpecified, ſo that however we cannot by any force of reaſon or philoſophy attain to deſire ſo much or reliſh ſo well the good of others as our own, yet we muſt remember, that a ſubſidiary power is by the divine mercy diſpenſed, able to controll and ſubdue nature to a compliance, to raiſe our practice

tice above our natural forces. We have a like averſeneſs to other ſpiritual duties (to the loving God with all our hearts, to the mortifying our fleſh and carnal deſires, to the contempt of worldly things, and placing our happineſs in ſpiritual goods) yet we are able to perform them by the ſuccour of grace, and in virtue of that omnipotency which Saint *Paul* aſſumed to himſelf when he ſaid, *I can doe all things by Chriſt enabling me.*

Phil. 4. 13. ἐν τῷ ἐνδυναμοῦντι---- 2 Tim. 1. 7.

If we can get *the Spirit of love* (and aſſuredly we may get it, if we carefully will ſeek it, with conſtant fervency imploring it from him, who hath promiſed to beſtow it on thoſe that ask it) it will infuſe into our minds that light, whereby we ſhall diſcern the excellency of this duty, together with the folly and baſeneſs of that ſelfiſhneſs which croſſeth it; it will kindle in our hearts charitable affections, diſpoſing us to wiſh all good to our neighbour, and to feel pleaſure therein; it will render us *partakers of that divine nature*, which ſo will guide and urge us in due meaſure to affect the benefit of others, as now corrupt nature doth move us unmeaſurably to covet our own; being ſupported

ted and elevated by its virtue we may, (surmounting the clogs of fleshly sense and conceit) soar up to the due pitch of charity; being θεοδίδακτοι *taught of God to love one another*; and endowed with *the fruits of the Spirit*, which are *love, gentleness, goodness, meekness*, and *created according to God in Christ Jesus* to the practice of answerable *good works*.

1 Thess. 4. 9. Gal. 5. 22. Eph. 5. 9. Col. 3. 12. Eph. 4. 24. 2. 10.

7. There are divers means conducible to the abatement of difficulty in this practice, which I shall propose, referring the matter to issue upon due trial of them.

1. Let us carefully weigh the value of those things which immoderate self-love doth affect in prejudice to charity, together with the worth of those which charity doth set in balance to them.

Aristotle himself doth observe, that the ground of culpable self-love, scraping, scrambling, scuffling for particular interest, is mens high esteem, and passion for, and greedy appetite of wealth, of honours, of corporeal pleasures; whereas vertuous persons not admiring those things will constanly act for honesty sake, and out of love to their friends or countrey; wherein although they most really

Οἱ μὲν οὖν εἰς ὄνειδος ἄγοντες αὐτὸ, φιλαύτους καλοῦσι τοὺς ἑαυτοῖς ἀπονέμοντας τὸ πλεῖστον ἐν χρήμασι, καὶ τιμαῖς, καὶ ἡδοναῖς ταῖς σωματικαῖς· τούτων γὰρ οἱ πολλοὶ ὀρέ-

γονται, καὶ ἐσπουδάκασι περὶ αὐτὰ ὡς ἄριστα ὄντα, διὸ καὶ περιμάχητά ἐστιν· οἱ δὲ περὶ ταῦτα πλεονέκται χαρίζονται ταῖς ἐπιθυμίαις, καὶ ὅλως τοῖς πάθεσι, καὶ τῷ ἀλόγῳ τῆς ψυχῆς· —— δικαίως δὲ τοῖς οὗτοι φιλαύτοις ὀνειδίζεται. —— Arist. *Eth.* 9. 8. *Vid. tot.*

really benefit and truly gratifie them selves, yet are they not blamed for selfishness.

And so indeed it is; If we rightly did apprehend the infinite vanity of all worldly goods, the meanness of private concerns, the true despicableness of all those honours, those profits, those delights on which commonly men do so dote, we should not be so fond or jealous of them, as to scrape or scuffle for them, envying or grutching them to others; If we did conceive the transcendent worth of future rewards allotted to this and other vertues, the great considerableness of publick good at which charity aimeth, the many advantages which may accrue to us from our neighbours welfare, (entertained with complacence, and wisely accommodated to our use) we should not be so averse from tendring his good as our own.

2. Let us consider our real state in the world, in dependance upon the pleasure and providence of Almighty God.

If

If we look upon our ſelves as ſubſiſting onely by our own care and endeavour, without any other patronage or help, it may thence prove hard to regard the intereſts of others as comparable to our own; ſeeing then in order to our living with any convenience, it is neceſſary that we ſhould be ſolicitous for our own preſervation and ſuſtenance, that will engage us to contend with others as competitours for the things we need, and uncapable otherwiſe to attain: But if (as we ought to doe, and the true ſtate of things requireth) we conſider our ſelves as ſubſiſting under the protection, and by the providence of God, who no leſs careth for us than for others, and no leſs for others than for us (for, as the Wiſe-man ſaith, he *careth for all alike*) who recommendeth to us a being mutually concerned each for other, and is engaged to keep us from ſuffering thereby; who commandeth us to disburthen our cares upon himſelf; who aſſuredly will the better provide for us, as we do more further the good of others: If we do conſider thus, it will deliver us from ſolicitude concerning our ſubſiſtence and perſonal accommodations, whence we may be

'Ομοίως ϗ προνοεῖ περὶ πάντων. Sap. 6. 7.

free to regard the concerns of others, with no leſs application than we do regard our own.

As living under the ſame Government and Laws (being members of one Commonwealth, one Corporation, one Family) diſpoſeth men not onely willingly but earneſtly to ſerve the publick intereſt, beyond any hopes of receiving thence any particular advantage anſwerable to their pain and care; ſo conſidering our ſelves as members of the world, and of the Church, under the governance and patronage of God, may diſengage us from immoderate reſpect of private good, and incline us to promote the common welfare.

3. There is one plain way of rendring this duty poſſible, or of perfectly reconciling charity to ſelf-love; which is, a making the welfare of our neighbour to be our own, which if we can doe, then eaſily may we deſire it moſt ſeriouſly, then may we promote it with the greateſt zeal and vigour; for then it will be an inſtance of ſelf-love to exerciſe charity, then both theſe inclinations conſpiring will march evenly together, one will not extrude nor depreſs the other.

It may be hard, while our concerns appear

appear divided, not to prefer our own, but when they are coincident, or conſpire together, the ground of that partiality is removed.

Nor is this an imaginary courſe, but grounded in reaſon, and thereby reducible to practice: for conſidering the manifold bands of relation (natural, civil, or ſpiritual) between men, as naturally of the ſame kind and bloud, as civilly members of the ſame ſociety, as ſpiritually linked in one brotherhood; conſidering the mutual advantages derivable from the wealth and welfare of each other, (in way of needfull ſuccour, advice and comfort, of profitable commerce, of pleaſant converſation); conſidering the miſchiefs, which from our neighbours indigency and affliction we may incur, they rendring him as a wild beaſt, unſociable, troubleſome and formidable to us; conſidering that we cannot be happy without good nature, and good humour, and that good nature cannot behold any ſad object without pity and dolorous reſentment, good humour cannot ſubſiſt in proſpect of ſuch objects; conſidering that charity is an inſtrument, whereby we may apply all our neighbours good to our ſelves, it being ours,

if we can find complacence therein; it may appear reaſonable to reckon all our neighbours concerns to our accompt.

That this is practicable, experience may confirm; for we may obſerve, that men commonly do thus appropriate the concerns of others, reſenting the diſaſters of a friend, or of a relation with as ſenſible diſpleaſure as they could their own; and anſwerably finding as high a ſatisfaction in their good fortune. Yea many perſons do feel more pain by compaſſion for others, than they could do in ſuſtaining the ſame evils; divers can with a ſtout heart undergo their own afflictions, who are melted with thoſe of a friend or brother. Seeing then in true judgment humanity doth match any other relation, and Chriſtianity far doth exceed all other alliances, why may we not on them ground the like affections and practices, if reaſon hath any force, or conſideration can any wiſe ſway in our practice?

4. It will greatly conduce to the perfect obſervance of this Rule, to the depreſſion of ſelf-love, and advancement of charity to the higheſt pitch, if we do ſtudiouſly contemplate our ſelves, ſtrictly examining our conſcience, and ſeriouſly

ouſly reflecting on our unworthineſs and vileneſs; the infirmities and defects of nature, the corruptions and defilements of our ſoul, the ſins and miſcarriages of our lives; which doing, we ſhall certainly be far from admiring or doting on our ſelves; but rather, as *Job* did, we ſhall *condemn* and *abhor our ſelves*; when we ſee our ſelves ſo deformed and ugly, how can we be amiable in our own eyes? how can we more eſteem or affect our ſelves than others, of whoſe unworthineſs we can hardly be ſo conſcious or ſure? what place can there be for that vanity and folly, for that pride and arrogance, for that partiality and injuſtice, which are the ſources of immoderate ſelf-love? Job 9. 20. Job 42. 6.

5. And laſtly, we may from many conſpicuous Experiments and Examples be aſſur'd that ſuch a practice of this Duty is not impoſſible; but theſe I have already produced and urged in the precedent Diſcourſe, and ſhall not repeat them again.

The Fifth Sermon.

EPHESIANS 5. 2.

And walk in love.

SAint *Paul* telleth us, that *the end of the commandment* (or the main ſcope of the Evangelical Doctrine) *is charity, out of a pure heart and a good conſcience, and faith unfeigned*; that charity is a general principle of all good practice, *(let all your things be done in charity)*; that it is the ſum and abridgment of all other duties, ſo that *he that loveth another, hath fulfilled the whole law*; that it is *the chief* of the Theological vertues; the *prime fruit of the divine Spirit*, and *the band of perfection*, which combineth and conſummateth all other graces. 1 Tim. 1. 5. 1 Cor. 16. 14. Gal. 5. 14. Rom. 13. 8, 9. 1 Cor. 13. 13. Gal. 5. 22.

Saint *Peter* enjoineth us that to all other vertues we ſhould add charity, as the top and crown of them; and, 2 Pet. 1. 7.

1 Pet. 4. 8. *Above all things,* ſaith he, *have fervent charity among your ſelves.*

Saint *James* ſtyleth the Law of Charity
Jam. 2. 8. νόμον βασιλικὸν, *the royal,* or Sovereign Law.

Saint *John* calleth it, in way of excel-
1 Joh. 3. 23, 11. 4. 21. lence, *the commandment of God (This is his commandment that we ſhould love one another.)*

Our *Lord* claimeth it for his peculiar
Joh. 15. 12. 13. 34. *Law, This is my commandment; and a new commandment I give unto you, that ye love one another.* And he maketh the obſervance of it the ſpecial badge
Joh. 13. 35. and cognizance of his followers; *By this ſhall all men know that ye are my diſciples, if ye love one another.*

It being therefore a duty of ſo grand importance, it is moſt requiſite that we ſhould well underſtand it, and faithfully obſerve it; to which purpoſes I ſhall by God's aſſiſtance endeavour to conſer ſomewhat, firſt by explaining its Nature, then by preſſing the obſervance of it by ſeveral Inducements.

The nature of it will, as I conceive, be beſt underſtood by repreſenting the ſeveral chief Acts, which it comprizeth or implyeth as neceſſary prerequiſites, or eſſential ingredients, or inſeparable adhe-

adherents to it; ſome internally reſident in the ſoul, others diſcharged in external performance; together with ſome ſpecial properties of it. And ſuch are thoſe which follow.

I. *Loving our neighbour* doth imply, that we ſhould value and eſteem him: this is neceſſary, for affection doth follow opinion; ſo that we cannot like any thing which we do not eſteem, or wherein we do not apprehend ſome conſiderable good, attractive of affection; that is not amiable which is wholly contemptible; or ſo far as it is ſuch.

But in right judgment no man is ſuch; for the *Wiſe man* telleth us, that *He that deſpiſeth his neighbour, ſinneth*; and, *He is void of underſtanding that deſpiſeth his neighbour*; but no man is guilty of ſin or folly for deſpiſing that which is wholly deſpicable. Prov. 14. 21. Prov. 11. 12.

It is indeed true, that every man is ſubject to defects, and to miſchances, apt to breed contempt, eſpecially in the minds of vulgar and weak people; but no man is really deſpicable. For

Every man living hath ſtamped on him the venerable Image of his glorious Maker, which nothing incident to him can utterly deface. Every

Every man is of a divine extraction, and allied to heaven by nature and by grace; as the Son of God, and the Brother of God Incarnate. *If I did despise the cause of my man-servant or of my maid-servant when they contended with me; what then shall I do when God riseth up, and when he visiteth what shall I answer him? Did not he that made me in the womb, make him? and did not one fashion us in the womb?*

Job 31. 13, 14, 15.

Every man is endewed with that celestial faculty of reason, *inspired by the Almighty,* (for *There is a spirit in man, and the inspiration of the Almighty giveth them understanding*) and hath an immortal spirit residing in him; or rather is himself an Angelical spirit dwelling in a visible tabernacle.

Job 32. 8.

Every man was originally designed and framed for a fruition of eternal happiness.

Every man hath an interest in the common redemption, purchased by the bloud of the Son of God, who *tasted death for every one.*

Every man is capable of Sovereign bliss, and hath a crown of endless glory offered to him.

In fine, every man, and all men alike, antece-

antecedently to their own will and choice, are the objects of his love, of his care, of his mercy; who is *loving unto every man*; *and whoſe mercy is over all his works*; who *hath made the ſmall and the great, and careth for all alike*; who *is rich*, in bounty and mercy, *toward all that call upon him.* Pſal. 145. 9. Job 34. 19. Sap. 6. 8. Rom. 10. 12. 3. 22.

How then can any man be deemed contemptible, having ſo noble relations, capacities, and privileges? How a man ſtandeth in eſteem with God *Elihu* telleth us, *God* (ſaith he) *is mighty and deſpiſeth not any*; although he be ſo mighty, ſo excellent in perfection, ſo infinitely in ſtate exalted above all, yet doth not he ſlight any; and how can we contemn thoſe, whom the certain voucher and infallible judge of worth deigneth to value? Indeed God ſo valued every man as to take great care, to be at great coſt and trouble, to ſtoop down from heaven, to aſſume mortal fleſh, to endure pinching wants and ſore diſtreſſes, to *taſte death for every one.* Job 36. 5. Pſal. 69. 33.

We may ask with Saint *Paul, Why doſt thou ſet at nought thy brother?* Rom. 14. 10.

Is it for the lowneſs of his condition, or for any misfortune that hath befallen him? but are not the beſt men, are not all Jam. 2. 5.

Pſal. 38. 36. 146. 9. all men, art not thou thy ſelf obnoxious to the like? hath not God declared that he hath a ſpecial regard to ſuch? and are not ſuch things commonly diſpoſed by his hand with a gracious intent?

Is it for meanneſs of parts, or abilities, or endowments? but are not theſe the gifts of God, abſolutely at his diſpoſal, and arbitrarily diſtributed, or preſerved; ſo that thou who art ſo wiſe in thy own conceit to day, mayeſt by a diſeaſe, or from a judgment (deſerved by thy pride) 1 Cor. 1. 26. become an Idiot to morrow? have not many good and therefore many happy men wanted thoſe things?

Is it for moral imperfections or blemiſhes; for vicious habits, or actual miſdemeanours? theſe indeed are the onely debaſements and diſparagements of a man; yet do they not expunge the characters of Divinity impreſſed on his nature; and he may by God's mercy recover from them: And are not we our ſelves, if grace do not uphold us, liable to the ſame? yea may we not, if without partiality or flattery we examin our ſelves, diſcern the ſame within us, or other defects equivalent? And however is not pity rather due to them than contempt? whoſe character was it, that

they

they truſted they were righteous and deſpiſed others? That the moſt palpable offender ſhould not be quite deſpiſed God had a ſpecial care in his Law, for that end moderating puniſhment, and reſtraining the number of ſtripes; *If* (ſaith the Law) *the wicked man be worthy to be beaten, the Judge ſhall cauſe him to lye down, and to be beaten before his face, according to his fault, by a certain number; forty ſtripes he may give him and not exceed; leſt if he ſhould exceed, and beat him above theſe with many ſtripes, then thy brother ſhould ſeem vile unto thee.* Luk. 18. 9. 16. 15. Deut. 25. 2—

We may conſider, that the common things (both good and bad) wherein men agree, are far more conſiderable than the peculiar things wherein they differ; to be a Man is much beyond being a Lord, or a Wit, or a Philoſopher; to be a Chriſtian doth infinitely ſurpaſs being an Emperour, or a learned Clerk; to be a Sinner is much worſe than to be Begger or an Idiot: The agreement of men is in the ſubſtance and body of things; the difference is in a circumſtance, a fringe, or a ſhadow about them; ſo that we cannot deſpiſe another man, without reflecting contempt

on

on our ſelves, who are ſo very like him, and not conſiderably better than he, or hardly can without arrogance pretend to be ſo.

We may therefore, and reaſon doth require that we ſhould value our neighbour; and it is no impoſſible or unreaſonable Precept which Saint *Peter* gi-
1 Pet. 2. 17. veth us, to *Honour all men*; and with it a charitable mind will eaſily comply; it ever will deſcry ſomething valuable, ſomething honourable, ſomething amable in our neighbour; it will find ſomewhat of dignity in the meaneſt, ſomewhat of worth in the baſeſt, ſomewhat hopefull in the moſt degenerate of men;
1 Cor. 13. 7. it therefore will not abſolutely ſlight or ſcorn any man whatever, looking on him as an abject or forlorn wretch, unworthy of conſideration.

It is indeed a point of charity to ſee more things eſtimable in others than in our ſelves; or to be apprehenſive of more defects meriting diſeſteem in our ſelves than in others; and conſequently in our opinion to prefer others before us, according to thoſe Apoſtolical Pre-
Rom. 12. 10. cepts, *Be kindly affected one toward another with brotherly love, in honour pre-*
Phil. 2. 3. *ferring one another. In lowlineſs of mind*

let

let each eſteem other better than themſelves. Be ſubject one to another. 1 Pet. 5. 5.

II. Loving our neighbour doth imply a ſincere and earneſt deſire of his welfare, and good of all kinds, in due proportion: for it is a property of love, that it would have its object moſt worthy of it ſelf, and conſequently that it ſhould attain the beſt ſtate whereof it is capable, and perſiſt firm therein; to be fair and plump, to flouriſh and thrive without diminution or decay; this is plain to experience in reſpect to any other thing (a horſe, a flower, a building, or any ſuch thing) which we pretend to love; wherefore charity ſhould diſpoſe us to be thus affected to our neighbour; ſo that we do not look upon his condition or affairs with an indifferent eye, or cold heart, but are much concerned for him, and put forth hearty wiſhes for his intereſts: we ſhould wiſh him adorned with all vertue, and accompliſhed with all worthy endowments of ſoul; we ſhould wiſh him proſperous ſucceſs in all his deſigns, and a comfortable ſatisfaction of his deſires; we ſhould wiſh him with alacrity of mind to reap the fruits of his induſtry, and to enjoy the beſt

beſt accommodations of his life. Not formally and in complement, as the mode is, but really and with a cordial ſenſe, upon his undertaking any enterprize, we ſhould wiſh him good ſpeed; upon any proſperous ſucceſs of his endeavours, we ſhould bid him joy; wherever he is going, whatever he is doing, we ſhould wiſh him peace and the preſence of God with him: we ſhould tender his health, his ſafety, his quiet, his reputation, his wealth, his proſperity in all reſpects; but eſpecially with peculiar ardency we ſhould deſire his final welfare, and the happineſs of his ſoul, that being incomparably his chief concern.

Hence readily ſhould we pour forth our prayers, which are the trueſt expreſſions of good deſire, for the welfare of our neighbour, to him who is able to work and beſtow it.

Such was the charity of Saint *Paul* for his Country-men, ſignified in thoſe words, *Brethren, my hearts deſire and prayer to God for Iſrael is, that they may be ſaved*; ſuch was his love to the *Philippians, God is my record how greatly I long after you all, in the bowels of Jeſus Chriſt; and this I pray, that your love*

Rom. 10. 1.

ἐπιποθῶ ὑμᾶς.
Phil. 1. 8.
2 Cor. 13. 9.

love may abound more and more in knowledge, and in all judgment——

Such was Saint *John*'s charity to his friend *Gaius*, to whom he ſaid, *Beloved, I wiſh above all things, that thou maiſt proſper and be in health even as thy ſoul proſpereth.* 3 Joh. 2.

Such is the charity, which we are enjoined to expreſs toward all men, by *praying for all men*, in conformity to the charity of God, who *will have all men to be ſaved, and to come to the knowledge of the truth.* 1 Tim. 2. 3.

Such is the charity we are commanded to uſe toward our enemies, *bleſſing thoſe who curſe us, and praying for thoſe who deſpitefully uſe us, and perſecute us*; the which was exemplified by our *Lord*, by Saint *Stephen*, by all the *Holy Apoſtles.* Matt. 5. 44. Luk. 23. 34. Act. 7. 60. 1 Cor. 4. 12.

III. Charity doth imply a complacence or delightfull ſatisfaction in the good of our neighbour; this is conſequent on the former property, for that joy naturally doth reſult from events agreeable to our deſire: Charity hath a good eye, which is not offended or dazled with the luſtre of its neighbour's vertue, or with the ſplendour of his fortune,

but vieweth either of them ſteadily with pleaſure, as a very delightfull ſpectacle; It beholdeth him to proſper and flouriſh, to grow in wealth and repute not onely without envious repining, but with
Rom. 12. 15. gladſome content: Its property is *to rejoice with them that rejoice*; to partake of their enjoyments, to feaſt in their pleaſures, to triumph in their ſucceſs.

As one member doth feel the health, and the delight which another immediately doth enjoy; ſo hath a charitable
1 Cor. 12. 26. man a ſenſible complacence in the welfare and joy of his neighbour.

His proſperity of any kind, in proportion to its importance, doth pleaſe him; but eſpecially his ſpiritual proficiency and improvement in vertue doth yield matter of content; and his good deeds he beholdeth with abundant ſatisfaction.

This is that inſtance of charity which
2 Cor. 13. 9. Phil. 2. 2. 4. 1. S. *Paul* ſo frequently doth expreſs in his *Epiſtles*, declaring the extream joy he
1 Theſſ. 3. 9. 2. 19. did feel in the faith, in the vertue, in the orderly converſation of thoſe brethren to whom he writeth.

This charity poſſeſſed Saint *John*,
3 Joh. 4. when he ſaid, *I have no greater joy than to hear that my children walk in truth.*

This

This is the charity of heaven, which doth even cheer the Angels, and doth enhance the bliſs of the bleſſed Spirits there; of whom it is ſaid, *There is joy in heaven over every ſinner that repenteth.* Luk. 15. 7, 10.

Hence, This is the diſpoſition of charitable perſons ſincerely to congratulate any good occurrence to their neighbour; they are ready to conſpire in rendring thanks and praiſe to the Authour of their welfare; taking the good conferred on their neighbour as a bleſſing and obligation on themſelves; ſo that they upon ſuch occaſions are apt to ſay with Saint *Paul*; *What thanks can we render to God for you, for all the joy wherewith we joy for your ſakes before God?* 1 Theſſ. 3. 9. and, *We are bound to thank God always for you, brethren, becauſe that your faith groweth exceedingly, and that the charity of every one of you all toward each other aboundeth:* 2 Theſſ. 1. 3. and, *I thank my God always on your behalf for the grace of God, which is given you by Jeſus Chriſt, that in every thing ye are enriched by him.* 1 Cor. 1. 4, 5. (Phil. 1. 3. Rom. 1. 8. Eph. 1. 16. Col. 1. 3. 1 Theſſ. 1. 2.)

It is a Precept of Saint *Paul*, *Give thanks always* ὑπὲρ πάντων, which is tranſlated *for all things*, but it might as well be rendred *for all perſons*, accor- Eph. 5. 20.

1 Tim. 2. 1. ding to that Injunction, *I exhort, that first of all ſupplications, prayers, interceſſions, and giving of thanks be made for all men*; Not onely Prayers are to be made, but Thankſgivings are to be offered for all men, out of general charity.

IV. Correſpondently, Love of our neighbour doth imply condolency and commiſeration of the evils befalling him: for what we love, we cannot without diſpleaſure behold lying in a bad condition, ſinking into decay, or in danger to periſh; ſo to a charitable mind the bad ſtate of any man is a moſt unpleaſant and painfull ſight.

Κλαίειν. Rom. 12. 15. It is the property of Charity *to mourn with thoſe that mourn*; not coldly, but paſſionately, (for 'tis, *to weep with thoſe that weep*) reſenting every mans caſe with an affection ſutable thereto, and as he doth himſelf reſent it.

Is any man fallen into diſgrace? charity doth hold down its head, is abaſhed and out of countenance, partaking of his ſhame: Is any man diſappointed of his hopes or endeavours? charity crieth out *alas*, as if it were it ſelf defeated: Is any man afflicted with pain or ſickneſs? charity looketh ſadly, it ſigheth and

and groaneth, it fainteth and languiſheth with him: Is any man pinched with hard want? charity if it cannot ſuccour, it will condole: doth ill news arrive? charity doth hear it with an unwilling ear, and a ſad heart, although not particularly concerned in it: The ſight of a Wreck at Sea, of a Field ſpread with Carcaſes, of a Country deſolated, of Houſes burnt, and Cities ruined, and of the like calamities incident to mankind, would touch the bowels of any man; but the very report of them would affect the heart of charity: It doth not ſuffer a man with comfort or eaſe to enjoy the accommodations of his own ſtate, while others before him are in diſtreſs: It cannot be merry while any man in preſence is ſorrowfull; it cannot ſeem happy while its neighbour doth appear miſerable: It hath a ſhare in all the afflictions which it doth behold or hear of; according to that inſtance in Saint *Paul* of the *Philippians*, *Ye have done well, that ye did communicate with* (or partake in) *my afflictions*; and according to that Precept, *Remember thoſe which are in bonds, as bound with them.* Συγκοινωνῆντες. Heb. 13. 3.

Such was the charity of *Job*: *Did not I weep for him that was in trouble?* Job 30. 25.

was not my ſoul grieved for the poor?

Such was the charity of the *Pſalmiſt*, even toward his ingratefull enemies,

Pſal. 35. 12, 13, 14. *They* (ſaith he) *rewarded me evil for good to the ſpoiling of my ſoul*; but as for me, when they were ſick, *my cloathing was ſackcloath, I humbled my ſoul with faſting — I behaved my ſelf, as though it had been my friend or my brother, I bowed down heavily as one that mourneth for his mother.*

Such was the charity of Saint *Paul*;

2 Cor. 11. 29. *Who is weak*, ſaid he, *and I am not weak? who is offended, and I burn not?* with fervent compaſſion.

Such was the charity of our *Saviour*; which ſo reigned in his heart, that no paſſion is ſo often attributed to him as this of pity; it being expreſſed to be the

Matt. 14. 14. motive of his great works. *Jeſus* (ſaith Saint *Matthew*) *went forth, and ſaw a great multitude,* καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, *and was moved* (in his bowels) *with compaſſion toward them, and he healed their ſick*; and, *I have compaſſion on the multitude, becauſe they have nothing to eat, and I will not ſend them away faſting, leſt they faint in the way*; and,

Σπλαγχνίζομαι.

Matt. 15. 32.

Matt. 20. 34. *Jeſus had compaſſion on them, and touched*

Mark 1. 41. *their eyes*; and, *Jeſus moved with compaſſion*

paſſion put forth his hand and touched him (the Leper) *and ſaith unto him, I will, be thou clean*; and, *When the Lord ſaw her* (the Widow of *Naim*, whoſe Son was carried out) *he had compaſſion on her*; and, *He beheld the city and wept over it*, conſidering the miſeries impendent on it, as a juſt puniſhment of their outragious injuries againſt himſelf; and when the two good Siſters did bewail their Brother *Lazarus*, *He groaned in ſpirit and was troubled*; and *wept* with them; whence the *Jews* did collect, *Behold how he loved him.*

Luk. 7. 13. Luk. 19. 41. Joh. 11. 33, 35.

Thus any calamity or misfortune befalling his neighbour doth raiſe diſtaſtefull regret and commiſeration in a charitable ſoul; but eſpecially moral evils (which indeed are the great evils, in compariſon whereto nothing elſe is evil) do work that effect: To ſee men diſhonour and wrong their Maker, to provoke his anger, and incur his diſfavour; to ſee men abuſe their reaſon, and diſgrace their nature; to ſee men endammage their ſpiritual eſtate, to endanger the loſs of their ſouls, to diſcoſt from their happineſs, and run into eternal ruine, by diſtemper of mind, and an inordinate converſation; this is moſt afflictive to a

man endewed with any good degree of charity. Could one ſee a man ſprawling on the ground, weltring in his bloud, with gaping wounds, gaſping for breath, without compaſſion? And ſeeing the condition of him that lieth groveling in ſin, weltring in guilt, wounded with bitter remorſe and pangs of conſcience, nearly obnoxious to eternal death, is far worſe and more deplorable, how can it but touch the heart of a charitable man, and ſtir his bowels with compaſſionate anguiſh?

Such was the excellent charity of the Holy *Pſalmiſt*, ſignified in thoſe ejacu-
Pſal. 119. 158. lations, *I beheld the tranſgreſſours and was grieved, becauſe they kept not thy*
Pſal. 119. 136. *word*; and, *Rivers of waters run down mine eyes, becauſe men keep not thy law.*

Such was the charity of Saint *Paul* toward his incredulous and obdurate Country-men (notwithſtanding their hatred and ill treatment of himſelf) the which he ſo earneſtly did aver in thoſe
Rom. 9. 1, 2. words, *I ſay the truth, I lie not, my conſcience alſo bearing me witneſs in the Holy Ghoſt, that I have great heavineſs and continual ſorrow in my heart* for them.

Such was the charity of our *Lord*, which

which diſpoſed him as to a continual ſenſe of mens evils, ſo upon particular occaſions to grieve at their ſins and ſpiritual wants; as when the *Phariſees* maligned him for his doing good, he ('tis ſaid) did συλλυπεῖσθαι, *grieve* (or condole) *for the hardneſs of their heart*; Mark 3. 5.
and *when he ſaw the multitudes, he was moved with compaſſion on them, becauſe they fainted, and were ſcattered abroad, as ſheep having no ſhepheard*; and, when *he wept over Jeruſalem*, becauſe it did not *know in its day the things which belonged to its peace* (either temporal, or eternal.) Matt. 9. 36. Luk. 19. 41.

This is that charity, which God himſelf in a wonderfull and incomprehenſible manner doth exemplifie to us; for he is *the Father of pities*; πολύσπλαγχνος, *full of bowels*; his *bowels are troubled*, and *do ſound*, when he is (for upholding juſtice, or reclaiming ſinners) conſtrained to inflict puniſhment; of him 'tis ſaid, that *his ſoul was grieved for the miſery of Iſrael*; and, that he was *afflicted in all the afflictions* of his people: So incredible miracles doth infinite charity work in God, that the impaſſible God in a manner ſhould ſuffer with us, that happineſs it ſelf ſhould partake Jam. 5. 11. Luk. 1. 78. Jer. 31. 20. Iſa. 63. 15. Jud. 10. 16. (ὠλιγώθη. LXX.) Iſa. 63. 9. (Hoſ. 11. 8.)

take in our miſery, that grief ſhould ſpring up in the fountain of joy: How this can be, we thoroughly cannot well apprehend, but ſurely thoſe expreſſes are uſed in condeſcenſion to ſignifie the greatly charitable benignity of God, and to ſhew us our duty, that *we ſhould be mercifull as our heavenly Father is mercifull,* ſympathizing with the miſeries and ſorrows of our brethren.

Luk. 6. 36. Eph. 5. 1. (Luk. 16. 20.)

This is that duty, which is ſo frequently inculcated; when we are charged to *put on bowels of pity,* to be (εὔσπλαγχνοι) *tender-hearted,* to be (συμπαθεῖς) *compaſſionate* one toward another.

Col. 3. 12. Phil. 2. 1. Eph. 4. 32. 1 Pet. 3. 8.

Hence it is, that good men in this world cannot live in any briskneſs of mirth or height of jollity, their own enjoyments being tempered by the diſcontents of others; the continual obvious ſpectacles of ſorrow, and of ſin damping their pleaſures, and quaſhing exceſſive tranſports of joy: for who could much enjoy himſelf in an hoſpital, in a priſon, in a charnel?

V. It is generally a property of Love to appropriate its Object; in apprehenſion and affection embracing it, poſſeſſing it, enjoying it as its own: So charity

rity doth make our neighbour to be ours, engaging us to tender his caſe, and his concerns as our own; ſo that we ſhall exerciſe about them the ſame affections of ſoul (the ſame deſires, the ſame hopes and fears, the ſame joys and ſorrows) as about our own neareſt and moſt peculiar intereſt; ſo that his danger will affright us, and in his ſecurity we ſhall find repoſe; his profit is gain, and his loſſes are dammages to us; we do riſe by his preferment, and ſink down by his fall; his good ſpeed is a ſatisfaction, and his diſappointment a croſs to us; his enjoyments afford pleaſure, and his ſufferings bring pain to us.

So charity doth enlarge our minds beyond private conſiderations, conferring on them an univerſal intereſt, and reducing all the world within the verge of their affectionate care; ſo that a mans ſelf is a very ſmall and inconſiderable portion of his regard; whence Charity is ſaid not to *ſeek its own things*, and we are commanded not to *look on our own things*; for that the regard which charity beareth to its own intereſt in compariſon to that, which it beareth toward the concerns of others, hath the ſame proportion as one man hath to all men,

1 Cor. 13. 5. 10. 24. Phil. 2. 4.

men, being therefore exceedingly ſmall, and as it were none at all.

Τοῦτο κανὼν χριστιανισμοῦ τοῦ πλειοτάτου, τοῦτο ὅρος ἠκριβωμένος, αὕτη ἡ κορυφὴ ἡ ἀνωτάτω, τὸ τὰ κοινῶ συμφέροντα ζητεῖν. Chryſ. *in* 1 *Cor. Orat.* 25.

This (ſaith Saint *Chryſoſtome*) *is the Canon of moſt perfect Chriſtianiſme, this is an exact boundary, this is the higheſt top of it, to ſeek things profitable to the publick:* And *according to this rule* charity *doth walk,* it preſcribeth that compaſs to it ſelf, it aſpireth to that pitch; it diſpoſeth to act as Saint *Paul* did, *I pleaſe all men in all things, not ſeeking mine own profit, but the profit of many, that they may be ſaved.*

Phil. 4. 16.

1 Cor. 10. 33.

VI. It is a property of Love to affect union, or the greateſt approximation that can be to its Object: As hatred doth ſet things at diſtance, making them to ſhun or chaſe away one another; ſo love doth attract things, doth combine them, doth hold them faſt together; every one would be embracing and enjoying what he loveth in the manner whereof it is capable: So doth charity diſpoſe a man to conjunction with others; it ſoon will breed acquaintance, kind converſation, and amicable correſpondence with our neighbour.

It

It would be a ſtranger to no man to whom by its entercourſe it may yield any benefit or comfort.

Its arms are always open, and its boſome free to receive all, who do not reject or decline its amity.

It is moſt frankly acceſſible, moſt affable, moſt tractable, moſt ſociable, moſt apt to interchange good offices; moſt ready to oblige others, and willing to be obliged by them.

It voideth that unreaſonable ſuſpiciouſneſs and diffidence, that timorous ſhieneſs, that crafty reſervedneſs, that ſupercilious moroſity, that faſtidious ſullenneſs, and the like untoward diſpoſitions, which keep men in eſtrangement, ſtifling good inclinations to familiarity and friendſhip.

VII. It is a property of Love to deſire a reciprocal affection; for that is the ſureſt poſſeſſion and firmeſt union, which is grounded upon voluntary conſpiring in affection; and if we do value any perſon, we cannot but prize his good will and eſteem. *Spes mutuæ charitatis.* Sen. *Ep.* 9.

Charity is the mother of friendſhip, not onely as inclining us to love others, but as attracting others to love us; diſpoſing

posing us to affect their amity, and by obliging means to procure it.

Hence is that Evangelical Precept so often enjoined to us, of *pursuing peace with all men*, importing that we should desire and seek by all fair means the good will of men, without which peace from them cannot subsist; for if they do not love us, they will be infesting us with unkind words or deeds.

Heb. 12. 14. 2 Tim. 2. 22. Rom. 12. 18.

VIII. Hence also Charity disposeth to please our neighbour, not onely by inoffensive but by obliging demeanour; by a ready complaisance and compliance with his fashion, with his humour, with his desire in matters lawfull, or in a way consistent with duty and discretion.

Such charity Saint *Paul* did prescribe, *Let every one please his neighbour for his good to edification:* Such he practised himself, *Even as I please all men in all things, not seeking mine own profit*; and, *I have made my self a servant to all, that I might gain the more.*

Rom. 15. 2. 1 Cor. 10. 33. 1 Cor. 9. 19.

Such was the charity of our Lord, for *even Christ pleased not himself:* He indeed did stoop to converse with sorry men in their way, he came when he was invited, he accepted their entertainment,

Rom. 15. 3. Joh. 2. 2.

ment, he from the frankneſs of his converſation with all ſorts of perſons did undergo the reproach of being *a wine-bibber, a friend of Publicans and ſinners.* Matt. 11. 19. Luk. 7. 34.

It is the *Genius* and complexion of charity to affect nothing uncouth or ſingular in matters of indifferent nature; to be candid, not rigid in opinion; to be pliable; not ſtiff in humour; to be ſmooth and gentle, not rugged and peeviſh in behaviour.

It doth indeed not flatter, not ſooth, not humour any man in bad things, or in things very abſurd and fooliſh; it would rather chuſe to diſpleaſe and croſs him, than to abuſe, to delude, to wrong, or hurt him; but excepting ſuch caſes, it gladly pleaſeth all men, denying its own will and conceit to ſatisfie the pleaſure and fancy of others; practiſing that which Saint *Peter* injoined in that Precept, *be of one mind, be compaſſionate, love as brethren, be pitifull, be courteous*; or as Saint *Paul* might intend, when he bid us, χαρίζεσθαι ἀλλήλοις, *to gratifie, to indulge one another.*

Ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὔσπλαγχνοι, φιλόφρονες. 1 Pet. 3. 8.

Eph. 4. 32. Col. 3. 13.

IX. Love of our neighbour doth imply readineſs upon all occaſions to do him

him good, to promote and advance his benefit in all kinds.

It doth not reſt in good opinions of mind, and good affections of heart, but from thoſe roots doth put forth abundant fruits of real beneficence; it will not be ſatisfied with faint deſires, or ſluggiſh wiſhes, but will be up and doing what it can for its neighbour.

Love is ſtrong as death. Cant. 8. 6.

Love is a buſie and active, a vigorous and ſprightfull, a couragious and induſtrious diſpoſition of ſoul; which will prompt a man, and puſh him forward to undertake or undergo any thing, to endure pains, to encounter dangers, to ſurmount difficulties for the good of its object.

1 Joh. 3. 8. Jam. 2. 16.

Such is true charity; it will diſpoſe us *to love*, as Saint *John* preſcribeth, ἔργῳ καὶ ἀληθείᾳ, *in work and in truth*; not onely in mental deſire, but in effectual performance; not onely in verbal pretence, but in real effect.

Ἀντιλαμβάνεσθαι τῶν ἀσθενούντων. Act. 20. 35. Ἀντέχεσθαι τῶν ἀσθενῶν. 1 Theſſ. 5. 14.

Hence charity will render a man a General benefactour, in all matters, upon all occaſions; affording to his neighbour all kinds of aſſiſtance and relief, according to his neighbours need, and his own ability: It will make him a bountifull diſpenſer of his goods to the poor,

poor, a comforter of the afflicted, a visiter of the sick, an instructour of the ignorant, an adviser of the doubtfull, a protectour of the oppressed, a hospitable entertainer of strangers, a reconciler of differences, an intercessour for offenders, an advocate of those who need defence, a succourer of all that want help.

Παραμυθεῖσθε τοὺς ὀλιγοψύχους. 1 Thess. 5. 14. Job 29. 17. Job 31. 32.

The practice of *Job* describeth its nature; *I* (saith he) *delivered the poor that cried, and the fatherless, and him that had none to help him: The blessing of him that was ready to perish came upon me, and I caused the widows heart to sing for joy. I was eyes to the blind, and feet was I to the lame; I was a father to the poor, and the cause which I knew not I searched out; And I brake the jaws of the wicked, and plucked the spoil out of his teeth. If I have held the poor from their desire, or have caused the eyes of the widow to fail; Or have eaten my morsel my self alone; and the fatherless hath not eaten thereof; If I have seen any perish for want of cloathing, or any poor without covering. The stranger did not lodge in the street; but I opened my doors to the traveller.*

Job 29. 12. Job 32. 16. Job 32. 32.

Such is a charitable man; the Sun is

not more liberal of his light and warmth, than he is of beneficial influence.

He doth not ſpare his ſubſtance, being *rich in good works, ready to diſtribute, willing to communicate*; And where his eſtate faileth, yet the contribution of his endeavour will not be wanting; he will be ready to draw and preſs others to beneficence; ſo doing good not onely according to his power, but in a manner beyond it, making the ability of others to ſupply his own weakneſs, and being liberal with their wealth. The deſcription of *Cimon* is a good character of a charitable man, *Nulli fides ejus, nulli opera, nulli res familiaris defuit.*

Corn. Nep. (*in* Cimone.)

Thus may the pooreſt men be great benefactours; ſo the poor Apoſtles who *had nothing*, yet *did enrich many*; not onely in ſpiritual treaſure, but taking care for ſupply of the poor, by their precepts and moving exhortations; and he that *had not where to lay his head*, was the moſt bountifull perſon that ever was; *for our ſake he became poor, that we by his poverty might be made rich.*

(1 Cor. 4. 11.) 2 Cor. 6. 10. ὡς πτωχοί, πολλὰς δὲ πλουτίζοντες.

2 Cor. 8. 9.

In all kinds charity diſpoſeth to further our neighbours good, but eſpecially in the concerns of his ſoul; the which as incomparably they do ſurpaſs all others,

others, so it is the truest and noblest charity to promote them.

It will incline us *to draw forth our soul to the hungry, and to satisfie the afflicted soul; to bring the poor that are cast out to our house; to cover the naked, to loose the bands of wickedness, to undoe the heavy burthens, to let the oppressed go free, to break every yoke*; to supply any corporal indigency, to relieve any temporal distress; but especially it will induce to make provision for the soul, to relieve the spiritual needs of our neighbour; by affording him good instruction, and taking care that he be informed in his duty, or conducted in his way to happiness; by admonition and exhortation quickning, encouraging, *provoking*, spurring him *to good works*; by resolving him in his doubts, and comforting him in his troubles of conscience; (*lifting up the hands which hang down and the feeble knees*) by seasonable and prudent reproof; by all ways *serving to convert him from the errour of his way*; and so *saving a soul from death, and hiding a multitude of sins*; which is the proper work of charity; for *charity* (saith Saint *Peter*) *covereth a multitude of sins.*

Isa. 58. 7.---, 10.
Ezek. 18. 16.
Εἰς παροξυσμὸν καλῶν ἔργων.
Heb. 10. 24.
Heb. 12. 12.
ἀνορθώσατε.
1 Thess. 5. 14.
Jam. 5. 20.
1 Pet. 4. 8.
Prov. 10. 12.

This was the charity of our *Saviour*,
Act. 10. 38. *He went about doing good*, healing the bodily infirmities, (*every ſickneſs and*
Matt. 4. 23. 9. 35. *every diſeaſe among the people*) ſatisfying their bodily neceſſities, comforting them in their worldly diſtreſſes, ſo far as to perform great miracles for thoſe purpoſes (curing inveterate maladies, reſtoring limbs and ſenſes, raiſing the dead, multiplying loaves and fiſhes) but his charity was chiefly exerciſed in ſpiritual beneficence; in pourveying ſuſtenance and comfort for their ſouls, in feeding their minds by wholſome inſtruction, in curing their ſpiritual diſtempers, in correcting their ignorances
Joh. 14. 1. 15. 11.— 16. 33. and errours, in exciting them to duty by powerfull advices and exhortations,
Matt. 5. 10.— in ſupporting them by heavenly conſolations againſt temptations and troubles.

Thus alſo did the charity of the holy Apoſtles principally exert it ſelf: they
Act. 3. 6. 5. 15, 16. 8. 7. 28. 8, 9. did not neglect affording relief to the outward needs of men; they did take
Act. 20. 35.— care by earneſt interceſſion and exhor-
Rom. 15. 26. 1 Cor. 16. 1. Gal. 2. 10. tation for ſupport of the poor; but eſpecally they did labour to promote the
2 Cor. 8. 7.— ſpiritual benefit of men; for this they
2 Cor. 9. 1.— did undertake ſo many cares, and toils,
1 Tim. 6. 18. Heb. 13. 16. and travels; for this they did undergo ſo many

many hardſhips, ſo many hazards, ſo many difficulties and troubles; *Therefore* (ſaid Saint *Paul*) *I endure all things for the elects ſake, that they may alſo obtain the ſalvation which is in Chriſt Jeſus, with eternal glory.* 2 Tim. 2. 10.

X. This indeed is a property of Charity to make a man deny himſelf, to neglect his own intereſt, yea to deſpiſe all ſelfiſh regards for the benefit of his neighbour: to him that is inſpired with charity his own good is not good, when it ſtandeth in competition with the more conſiderable good of another; nothing is ſo dear to him, which he gladly will not part with upon ſuch conſiderations.

Liberty is a precious thing, which every man gladly would enjoy, yet how little did Saint *Paul*'s charity regard it? how abſolutely did he abandon it for his neighbours good? *Though* (ſaid he) *I am free from all men, yet I have made my ſelf ſervant* (or have enſlaved my ſelf) *unto all, that I might gain the more:* And he did expreſs much ſatisfaction in the bonds which he bare for the good of his brethren. *I Paul* (ſaith he) *the priſoner of Jeſus Chriſt for you Gentiles;* Πᾶσιν ἐμαυτὸν ἐδούλωσα. 1 Cor. 9. 19. Phil. 1. 12.-- Eph. 3. 1,--13.

Gentiles; —*I ſuffer trouble as an evil*
2 Tim. 2. 9, 10. *doer, even unto bonds*; —*endure all things for the Elects ſake.*

Every man loveth his own humour and would pleaſe himſelf; but the charity of Saint *Paul* did rather chuſe *to*
1 Cor. 9. 33. 1 Cor. 10. 22. *pleaſe all men*; *making him all things to all men, that by all means he might ſave ſome*; and the Rule he commended to others, and impoſed on himſelf was this,
Rom. 15. 1. *We that are ſtrong ought to bear the infirmities of the weak, and not to pleaſe our ſelves.*

Profit is the common mark of mens deſigns and endeavours; but charity often doth not aim thereat, but waveth it for its neighbours advantage; for μὴ
Phil. 2. 8. σκοπεῖτε, *Aim not every man at his own things, but every man alſo at the things*
1 Cor. 10. 24. *of others*, is Saint *Paul*'s Rule; and, *not to ſeek his own profit, but the profit of many, that they might be ſaved*, was his practice.

To ſuffer is grievous to humane nature, and every man would ſhun it; but charity not onely doth ſupport it, but joyeth in it, when it conduceth to its
Col. 1. 24. 2 Cor. 1. 4, 6. 7. 4. neighbours advantage; *I rejoice*, ſaid that charitable Apoſtle, *in my ſufferings for you.*

Eaſe

Eaſe is a thing generally deſirable and acceptable; but charity doth part with it, embracing labour, watchings, travels, and troubles for the neighbours good: upon this account did the holy Apoſtles undertake *abundant labours* (as Saint *Paul* telleth us) and *to this end* (ſaith he) *do I labour ſtriving according to his working, which worketh in me mightily*; to what end? *that we may preſent every man perfect in Chriſt Jeſus*: this is that κόπος ἀγάπης, that *labour of love*, which they did commend in others, and ſo notably themſelves exerciſe.

1 Theſſ. 2. 9. 2 Theſſ. 3. 8. 2 Cor. 11. 23. 6. 5. Εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος---- Col. 1. 29. Act. 21. 31, 35. Heb. 6. 7. 1 Theſſ. 1. 3.

Life of all things is held moſt precious and dear; yet *this* charity upon urgent occaſions will expoſe, will ſacrifice for its neighbours good; *This* (our Lord telleth us) *is the greateſt love that any man can expreſs to his friend*; and the higheſt inſtance that ever was of charity was herein ſhewed; the imitation whereof Saint *John* doth not doubt to recommend to us; *In this* (ſaith he) *have we known the love of God, becauſe he hath laid down his life for us; and we ought to lay down our life for the brethren*; and Saint *Paul*, *Walk in love, even as Chriſt loved us, and gave himſelf*

Joh. 15. 13. 1 Joh. 3. 16. Joh. 15. 12. Eph. 5. 2.

ſelf for us an offering and ſacrifice to God; the which Precept he backed with
2 Cor. 12. 15. his own Example, *I* (ſaith he) *very gladly will ſpend and be ſpent for your ſouls*;
Phil. 2. 17. and, *If I be offered upon the ſacrifice and ſervice of your faith, I joy and rejoice*
1 Theſſ. 2. 8. *with you all*; and, *Being affectionately deſirous of you, we were willing to have imparted unto you, not the Goſpel of God onely, but alſo our own ſouls, becauſe ye were dear unto us.*

Reputation to ſome is more dear than life, and 'tis worſe than death to be held a malefactour, to be loaded with odious reproaches, to have an infamous character; yet charity will engage men hereto, willingly to ſuſtain the moſt grievous obloquy and diſgrace; for this the ſame heroical Apoſtles did paſs through
2 Cor. 6. 8. *honour and diſhonour, through evil report and good report, as deceivers and yet*
1 Cor. 4. 9, 10. 13. *true* — for this they *were made a ſpectacle to the world, as fools, as weak, as deſpicable*; — were *reviled, defamed, made as the filth of the world, and offſcouring of all things.* For this Saint *Paul*
2 Tim. 2. 9. was content to *ſuffer*, ὡς κακοῦργος, *as a malefactour*. So there was nothing which charity will not deny it ſelf, and loſe for the good of its neighbour.

XI. It

XI. It is a property of Love not to ſtand upon diſtinctions and nice reſpects, but to be condeſcenſive, and willing to perform the meaneſt offices, needfull, or uſefull for the good of its friend.

He that truly loveth is a voluntary ſervant, and gladly will ſtoop to any imployment, for which the need, or conſiderable benefit, of him whom he loveth doth call.

So the greateſt Souls, and the moſt glorious Beings, the which are moſt endewed with Charity, by it are diſpoſed with greateſt readineſs to ſerve their inferiours.

This made Saint *Paul* conſtitute himſelf *a ſervant* (we might render it a Slave) *of all men,* abſolutely devoted to the promoting their intereſts with his utmoſt labour and diligence; undertaking toilſome drudgeries, running about upon errands for them. 1 Cor. 9. 19.

This maketh the bleſſed and glorious Angels (the principalities and powers above) vouchſafe to wait on men, to be the guards of all good men, to be miniſtring Spirits, *ſent out to miniſter for them, who ſhall inherit ſalvation*; not onely obedience to God enforceth them, but charity diſpoſeth them gladly Pſal. 91. 11. 34. 7. Heb. 1. 7, 14.

to

to ſerve us, who are ſo much their in-
Luk. 15. 7, 10. ἐνώπιον τῶν ἀγγέλων. ferioures; the ſame charity, which pro-
duceth joy in them at the converſion of
a ſinner.

This made the Son of God to deſcend
Joh. 17. 5. from heaven; and lay aſide that *glory*
which he had with God before the world
2 Cor. 8. 9. *was*; this made him, who was ſo *rich,*
to become poor, that we by his poverty
Luk. 22. 27. *might be enriched*; this made him *con-*
Matt. 20. 28. *verſe* and demean himſelf among his
ſervants, *as he that miniſtred*; this made
him to waſh his Diſciples feet; thereby
deſigning inſtructively to exemplifie the
Joh. 13. 14. duty and nature of Charity, for *If* (ſaid
he) *I your Lord and Maſter have waſhed*
your feet, then ye alſo ought to waſh one
anothers feet; for I have given you an
example, that ye ſhould do as I have done
to you.

Iſa. 57. 15. This maketh God himſelf (*the high*
and lofty one that inhabiteth eternity)
to condeſcend ſo far, as to be continual-
ly employed in carefully watching over,
in providing for, in protecting, and aſ-
ſiſting us vile and wretched *worms*; for
Pſal. 113. 6. (Pſal. 8. 4. 144. 3. Job 7. 17.) though *he dwelleth on high, yet humbleth*
he himſelf to behold the things that are
in heaven and earth. This maketh him
with ſo much pain and patience to ſup-

port

port our infirmities, to bear with our offences, to wait for our converſion; according to that Proteſtation in the Prophet, *Thou haſt made me to ſerve with thy ſins, thou haſt wearied me with thine iniquities.* Iſa. 43. 24.

In conformity to this wonderfull practice, whoſe actions are the beſt rules and patterns of our deportment, charity ſhould diſpoſe us, according to Saint *Paul*'s practice, *by love to ſerve one another.* Gal. 5. 13.

Indeed it will not ſuffer any man to look down on another with ſupercilious contempt or neglect; as if he were unworthy or beneath our regard. It will incline ſuperiours to look on their inferiours (their ſubjects, their ſervants, their meaneſt and pooreſt neighbours) not as beaſts or as ſlaves; but as men, as brethren; as deſcending from the ſame ſtock, as partakers of the common nature and reaſon; as thoſe *who have obtained the like precious faith*; as heirs of the ſame precious promiſes and glorious hopes; as their equals in the beſt things, and in all conſiderable advantages; equals * in God's ſight, and according to our Lord's intent, when he ſaid, *One is your Maſter, even Chriſt, and* Job 31. 13, 14, 15. 2 Pet. 1. 1. * Eph. 6. 9. Col. 4. 1. Matt. 23. 9.

all

all ye are brethren; according to Saint *Paul*'s exhortation to *Philemon*, that he would receive *Oneſimus, not now as a ſervant, but above a ſervant, a brother beloved in the Lord.*

Philem. 16.

Accordingly charity will diſpoſe men of rank in their behaviour to be condeſcenſive, lowly, meek, courteous, obliging and helpfull to thoſe, who in humane eye or in worldly ſtate are moſt below them; remembring that ordinance of our Lord, charged on all his Diſciples, and enforced by his own pattern, *He that is greateſt among you let him be your ſervant.*

Matt. 23. 11. Luk. 22. 27.

Amicitia pares invenit, aut facit.

Love indeed is the great Leveller, which in a manner ſetteth all things on even ground, and reduceth to a juſt poiſe; which bringeth down heaven to earth, and raiſeth up earth to heaven; which inclineth the higheſt to wait upon the loweſt, which ingageth the ſtrength of the mightieſt to help the weakeſt, and the wealth of the richeſt to ſupply the pooreſt, ὅπως γένηται ἰσότης, that *there may be an equality*; that no where there may be an uſeleſs abundance, or a helpleſs indigence.

2 Cor. 8. 14.

XII. Cha-

XII. Charity doth regulate our dealing, our deportment, our converſation toward our neighbour, implying good uſage, and fair treatment of him on all occaſions; for no man doth handle that which he loveth rudely or roughly, ſo as to endanger the loſs, the detriment, the hurt or offence thereof.

Wherefore the language of charity is ſoft and ſweet, not wounding the heart, not grating on the ear of any with whom a man converſeth; like the language of which the Wiſe man ſaith, *The words of the pure are pleaſant words*—; ſuch as are *ſweet to the ſoul, and health to the bones*; and, *The words of a wiſe mans mouth are gracious*; ſuch as our Lords were, λόγοι χάριτος, *words of grace*; ſuch as the Apoſtle ſpeaketh of, *Let your ſpeech be always, ἐν χάριτι, with grace*— ſuch as may *give grace to the hearers*; being entertained, not with averſation, but with favourable acceptance. Prov. 15. 26. Prov. 16. 24. Eccles. 10. 12. Luk. 4. 22. Col. 4. 6. ἵνα δῶ χάριν τοῖς ἀκούσι. Eph. 4. 9.

Its carriage is gentle, courteous, benign; bearing in it marks of affection, and kind reſpect.

Its dealing is equal, moderate, fair, yielding no occaſion of diſguſt, or complaint; not catching at, or taking advantages, not meting hard meaſure.

It

It doth not foſter any bad paſſion or humour, which may embitter or ſour converſation, ſo that it rendreth a man continually good company.

If a man be harſh or ſurly in his diſcourſe, rugged or rude in his demeanour, hard and rigorous in his dealing, it is a certain argument of his defect in charity; for that calmeth and ſweetneth the mind, it quaſheth keen, fierce, and boiſterous paſſions; it diſcardeth thoſe conceits, and thoſe humours, from whence ſuch practice doth iſſue.

1 Cor. 13. 5. *Charity* (ſaith Saint *Paul*) οὐκ ἀσχημονεῖ, *behaveth not it ſelf unhandſomely*; is not untoward, unſeemly, uncivil, or clowniſh in word, or in carriage, or in deed; It is in truth the moſt civilizing, and moſt poliſhing diſpoſition that can be: Nothing doth render a man ſo compleatly Gentile; (not in an affected, or artificial way, conſiſting in certain poſtures or motions of body; (dopping, cringing, &c.) in forms of expreſſion, or modiſh addreſſes, which men learn like Parrots, and vent by rote, uſually not meaning any thing by them, often with them diſguiſing fraud and rancour) but in a real and natural manner, ſuggeſted by good judgment and hearty affection.

A cha-

A charitable man may perhaps not be guilty of courtſhip, or may be unpractiſed in the modes of addreſs; but he will not be deficient in the ſubſtance of paying every man proper and due reſpect: this indeed is true courteſie, grounded on reaſon, and proceeding from the heart, which therefore is far more genuine, more ſolid, more ſteady, than that which is built on faſhion and iſſueth from affectation; the which indeed onely doth ape, or counterfeit the deportment of charity; for what a charitable man truly is, that a gallant would ſeem to be.

Such are the properties of Charity.

There be alſo further many particular Acts, which have a very cloſe alliance to it; being ever coherent with it, or ſpringing from it; which are recommended to us by precepts in the holy Scripture; the which it will be convenient to mention.

1. It is a proper act of Charity to forbear anger upon provocation, or to repreſs its motions, to reſent injuries and diſcourteſies either not at all, or very calmly and mildly: for

Charity

1 Cor. 13. 5. Charity οὐ παροξύνεται, *is not easily provoked.*

V. 4. Charity μακροθυμεῖ, *suffereth long and is kind.*

V. 7. Charity πάντα ὑπομένει, *doth endure all things.*

Anger is a violent insurrection of the mind against a person; but love is not apt to rise up in opposition against any; anger is an intemperate heat, love hath a pure warmth quite of another nature; as natural heat is from a feaver; or as the heat of the Sun from that of a culinary fire; which putteth that out, as the Sun-beams do extinguish a culinary fire; anger hath an ὄρεξις ἀμύνης, *an appetite of revenge*, or doing mischief to the object of it; but love is innocent

Rom. 13. 10. *and worketh no evil.*

Love disposeth, if our neighbour doth misbehave himself toward us (by wrongfull usage, or unkind carriage) to be sorry for him, and to pity him; which are passions contrary to anger, and slaking the violences of it.

Cant. 8. 7. It is said in the *Canticles, Many waters cannot quench love, neither can the flouds drown it*; charity would hold out against many neglects, many provocations.

Hence

Hence the Precepts, *Walk with all lowlineſs, and meekneſs, with long-ſuffering, forbearing one another in love: Let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking be put away from you, with all malice: Put off anger, wrath, malice,* &c. *Be ſlow to wrath.* Ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ. Eph. 4. 1, 2. Eph. 4. 31. 1 Theſſ. 1. 14. μακροθυμεῖν. Col. 3. 8. Jam. 1. 19.

2. It is a proper Act of Charity to remit offences, ſuppreſſing all deſigns of revenge, and not retaining any grudge: for,

Charity, πάντα καλύπτει, doth cover all things; and in this ſenſe doth *hide a multitude of ſins:* all diſpoſitions, all intents to do harm are inconſiſtent with it, are quite repugnant to it. 1 Cor. 13. 7 Prov. 10. 12. 1 Pet. 4. 8. Jam. 5. 20.

Hence thoſe Precepts, *Put on, as the elect of God, holy and beloved, bowels of mercies, kindneſſe, humbleneſſe of mind, meekneſſe, long-ſuffering, forbearing one another, and forgiving one another, if any man hath a quarrel againſt any, even as Chriſt forgave you, ſo alſo do ye: Be ye kind one to another, tender-hearted, forgiving one another; even as God for Chriſt's ſake hath forgiven you: See that none render evil for evil, but ever follow that which is good both among your ſelves and to all men:* And many the like Pre- Col. 3. 12, 13. χαριζόμενοι. Eph. 4. 32. 1 Theſſ. 5. 15. 1 Pet. 3. 9.

Rom. 12. 17. Matt. 6. 14. 5. 44. Prov. 20. 22. 25. 21.

cepts occur in the Goſpels, the Apoſtolical Writings; yea even in the old Teſtament, wherein charity did not run in ſo high a ſtrain.

3. It is a Duty coherent with Charity, to maintain concord and peace; to abſtain from contention and ſtrife; together with the ſources of them, pride, envy, emulation, malice.

Phil. 2. 2. 1 Pet. 3. 8. Act. 4. 32. Eph. 4. 3. Phil. 2. 2. 1. 27. 1 Cor. 1. 10. 2 Cor. 13. 11. Rom. 15. 5, 6. 12. 16. Phil. 3. 16. 1 Cor. 12. 25. 11. 18. 1. 11. 3. 3. 2 Cor. 12. 20. Phil. 2. 14. Heb. 12. 14. Rom. 12. 18. 2 Tim. 2. 22.

We are commanded to be σύμψυχοι, and ὁμόφρονες, *of one ſoul, of one mind* (like *the multitude of believers* in the *Acts*, who *had one heart and one ſoul*) that we ſhould *keep the unity of ſpirit in the bond of peace*; that we ſhould be *of one accord, of one mind, ſtanding faſt in one ſpirit, with one mind*: that we ſhould *all ſpeak the ſame thing, and that there be no diviſions among us, but that we be perfectly joined together in the ſame mind, and in the ſame judgment*: that there be no factions, or *ſchiſmes in the body*: that all diſſenſions, all clamours, all murmurings, all emulations ſhould be abandoned and put away from us; that we ſhould *purſue and maintain peace with all men*: obedience to which commands can onely be the reſult of charity, eſteeming the perſon and judgment of our neighbour; deſiring his

his good-will, tendring his good; curbing thoſe fleſhly luſts, and thoſe fierce paſſions, from the predominancy whereof diſcords and ſtrifes do ſpring. Jam. 4. 1. 1 Cor. 3. 3. Gal. 5. 20. 1 Tim. 6. 4.

4. Another charitable practice is being candid in opinion, and mild in cenſure about our neighbour, and his actions; having a good conceit of his perſon and repreſenting him to our ſelves under the beſt character we can; making the moſt favourable conſtruction of his words, and the faireſt interpretation of his deſigns.

Charity diſpoſeth us to entertain a good opinion of our neighbour, for deſiring his good we ſhall be concerned for him, and prejudiced (as it were) on his ſide; being unwilling to diſcover any blemiſh in him to our own diſappointment and regret.

Love cannot ſubſiſt without eſteem; and it would not willingly by deſtroying that loſe its own ſubſiſtence.

Love would preſerve any good of its friend, and therefore his reputation, which is a good in it ſelf precious, and ever very dear to him.

Love would beſtow any good, and therefore its eſteem; which is a conſiderable good.

Harſh cenſure is a very rude kind of treatment, grievouſly vexing a man, and really hurting him; charity therefore will not be guilty of it.

It diſpoſeth rather to overſee, and connive at faults, than to find them, or to pore on them, rather to hide and ſmother, than to diſcloſe or divulge them; rather to extenuate and excuſe, than to exaggerate or aggravate them.

Are words capable of a good ſenſe? charity will expound them thereto: may an action be imputed to any good intent? charity will ever refer it thither: doth a fault admit any plea, apology, or diminution? charity will be ſure to allege it: may a quality admit a good name? charity will call it thereby.

1 Cor. 13. 5. It doth not λογίζεσθαι κακὸν, *not impute evil*, or put it to any man's accompt, beyond abſolute neceſſity.

1 Cor. 13. 7. It *hopeth all things*, and *believeth all things*; hopeth and believeth all things for the beſt in favour to its neighbour, concerning his intentions, and actions, liable to doubt.

1 Tim. 6. 4. It baniſheth *all evil ſurmiſes*; it rejecteth all ill ſtories, malicious inſinuations, perverſe gloſſes and deſcants.

5. Another charitable practice is to comport

comport with the infirmities of our neighbour; according to that Rule of Saint *Paul*, *We that are ſtrong ought to bear the infirmities of the weak, and not to pleaſe our ſelves*; and that Precept, *Bear one anothers burthens, and ſo fulfill the law of Chriſt.*

Ἀντέχεσθε ἀσθενῶν. Act. 20. 35. 1 Theſſ. 5. 14. Rom. 15. 1. Gal. 6. 2.

Is a man wiſer than his neighbour, (or in any caſe freer of defects) charity will diſpoſe to uſe that advantage ſo as not to contemn him, or inſult over him; but to inſtruct him, to help him, to comfort him.

As we deal with children, allowing to the infirmities of their age, bearing their ignorance, frowardneſs, untoward humours, without diſtaſting them; ſo ſhould we with our brethren who labour under any weakneſs of mind or humour.

6. 'Tis an act of charity to abſtain from offending, or ſcandalizing our brethren; by doing any thing, which either may occaſion him to commit ſin, or diſaffect him to Religion, or diſcourage him in the practice of duty, (that which Saint *Paul* calleth to * *defile* and *ſmite his weak conſcience*) or which any-wiſe may diſcompoſe, vex, and *grieve* him: for, *If thy brother be grieved with thy meat, now walkeſt thou not charitably.*

* Μολύνειν. 1 Cor. 10. 7. Τύπτοντες συνείδησιν ἀσθενῆ. 1 Cor. 8. 12. Rom. 14. 15. Οὐκέτι κατὰ ἀγάπην περιπατεῖς. 1 Cor. 10. 32. 8. 13. Rom. 14. 21.

The Sixth Sermon.

HEBREWS 10. 24.

Let us conſider one another to provoke unto love, and to good works.

THAT which is here recommended by the Apoſtle, as the common Duty of Chriſtians toward each other, upon emergent occaſions, with zeal and care to provoke one another to the practice of Charity and Beneficence, may well be conceived the ſpecial Duty of thoſe, whoſe Office it is to inſtruct and guide others, when opportunity is afforded: with that obligation I ſhall now comply, by repreſenting divers conſiderations ſerving to excite and encourage us to that practice: this (without premiſing any deſcription or explication of the Duty; the Nature, ſpecial Acts and Properties whereof I have already declared) I ſhall immediately undertake,

I. First then, I desire you to remember and consider that you are men, and as such obliged to this Duty; as being very agreeable to humane nature; the which (not being corrupted, or distempered by ill use) doth incline to it, doth call for it, doth like and approve it, doth find satisfaction and delight therein.

Rom. 12. 10. Saint *Paul* chargeth us to be εἰς ἀλλήλους φιλόστοργοι; or *to have a natural affection one toward another*; that supposeth a στοργὴ inbred to men, which should be rowsed up, improved, and exercised: Such an one indeed there is, which although often raked up and smothered in the common attendances on the providing for our needs, and prosecuting our affairs, will upon occasion, more or less break forth and discover it self.

That the constitution and frame of our nature disposeth to it, we cannot but feel, when our bowels are touched with a sensible pain at the view of any calamitous object, when our fancies are disturbed at the report of any disaster befalling a man; when the sight of a Tragedy wringeth compassion and tears from us; which affections we can hardly quash by any reflection, that such events

Οὐδεὶς γὰρ ἕλοιτ' ἂν καθ' αὑτὸν τὰ πάντ' ἔχειν ἀγαθά. Arist. *Eth.* 9. 9.

events (true or feigned) do not concern our ſelves.

Hence doth nature ſo ſtrongly affect ſociety, and abhor ſolitude; ſo that a man cannot enjoy himſelf alone, or find ſatisfaction in any good without a companion; not onely for that he then cannot receive, but alſo becauſe he cannot impart aſſiſtance, conſolation and delight in converſe; for men do not affect ſociety onely that they may obtain benefits thereby; but as much or more, that they may be enabled to communicate them; nothing being more diſtaſtefull than to be always on the taking hand: neither indeed hath any thing a more pleaſant and ſavoury reliſh than to do Good; as even *Epicurus*, the great Patron of pleaſure did confeſs.

Hominem homini natura conciliat. Sen. *Ep.* 9.

Nullius boni ſine ſocio jucunda poſſeſſio eſt. Sen. *Ep.* 6.

Καὶ γὰρ ὁ θεὸς βουλόμενος συνδῆσαι πάντας ἀλλήλοις, τοιαύτην τοῖς πρόγμασιν ἐπέθηκεν ἀνάγκην, ὡς ἐν τῷ τοῦ πλησίον συμφέροντι τὸ τοῦ ἑτέρου δεδέσθαι· καὶ ὁ κόσμος ἅπας οὕτω συνέστηκε. Chryſ. *in* 1 Cor. *Or.* 25.

The practice of benignity, of courteſy, of clemency do at firſt ſight, without aid of any diſcurſive reflection, obtain approbation and applauſe from men; being acceptable and amiable to their mind, as beauty to their ſight, harmony

to

to their hearing, fragrancy to their ſmell and ſweetneſs to their taſte; And correſpondently uncharitable diſpoſitions and practices (malignity, harſhneſs, cruelty) do offend the mind with a diſguſtfull reſentment of them.

We may appeal to the conſcience of each man if he doth not feel diſſatisfaction in that fierceneſs or frowardneſs of temper, which produceth uncharitableneſs; if we have not a complacence in that ſweet and calm diſpoſition of ſoul, whence charity doth iſſue; if he do not condemn himſelf for the one, and approve himſelf in the other practice.

Εἰς γὰρ φιλανθρωπίας ἔργα ὑπὸ θεοῦ κατεσκευάσμεθα. Flavian. CP. *Ep. in Syn.* Chalc. *Act.* 1. (*p.* 111.)

This is the common judgment of men; and therefore in common language this practice is ſtyled humanity, as beſt ſorting with our nature, and becoming it; and the principle whence it ſpringeth is called good nature; and the contrary practice is ſtyled inhumanity, as thwarting our natural inclinations, or deveſting us of manhood; and its ſource likewiſe is termed ill-nature, or a corruption of our nature.

It is therefore a monſtrous paradox, croſſing the common ſenſe of men, which in this looſe and vain world hath lately got ſuch vogue, that all men naturally

turally are enemies one to another: it pretendeth to be grounded on common observation and experience; but it is onely an observing the worst actions of the worst men; of dissolute ruffians, of villainous cheats, of ravenous oppressours, of malicious politicians, of such degenerate Apostates from humanity; by whose practice (debauched by vain conceits and naughty customs) an ill measure is taken of mankind: *Aristotle* himself, who had observed things as well as any of these men and with as sharp a judgment, affirmeth the contrary, that all men are friends, and disposed to entertain friendly correspondence with one another: Indeed to say the contrary is a blasphemy against the Authour of our nature; and is spoken no less out of profane enmity against him, than out of venomous malignity against men: out of hatred to God and Goodness they would disparage and vilifie the noblest work of God's Creation; yet do they (if we sound the bottom of their mind) imply themselves to admire

Οἰκεῖον πᾶς ἄνθρωπος ἀνθρώπῳ καὶ φίλον. Arist. *Eth.* 8. 1. *Rhet.* 1. 11.

Ἐνέθηκε γὰρ ὁ θεὸς φίλτρον τῇ φύσει τῇ ἡμετέρᾳ, ὥστε ἀλλήλους ἀγαπᾶν. Chrys. in Eph. *Orat.* 2.

Συνδεσμῶν εἰς ὁμογνωμοσύνην ὁ ἀριστοτέχνης θεὸς ἣν ἐδημιούργησε φύσιν τῇ διαθέσει τοὺς λόγῳ διοικουμένως συνέσφιγξε, &c. Proclus Constantinopl. *Syn.* Chalc. *Act.* 14.

mire this quality, and by their decrying it do commend it; for it is eaſie to diſcern that therefore onely they ſlander mankind as uncapable of goodneſs, becauſe out of malignity they would not allow it ſo excellent a quality.

II. Let us conſider what our neighbour is, how near in bloud, how like in nature, how much in all conſiderable reſpects the ſame with us he is.

Should any one wrong or defame our brother, we ſhould be diſpleaſed; ſhould we do it our ſelves, or ſhould we omit any office of kindneſs toward him, we ſhould blame our ſelves; Every man is ſuch, of one ſtock, of one bloud with us; and as ſuch may challenge and call for real affection from us.

Should any one mar, tear, or deface our Picture, or ſhew any kind of diſreſpect thereto, we ſhould be offended, taking it for an indignity put on our ſelves; and as for our ſelves we ſhould never in ſuch a manner affront or deſpight our ſelves; Every man is ſuch, our moſt lively image, repreſenting us moſt exactly in all the main figures and features of body, of ſoul, of ſtate; we thence do owe reſpect to every one.

Διὸ ὁμοιότατος πάντα φιλεῖ πρὸς ἄλλα συμπάθεις. Plato *Symp.*

Every

Every man is another ſelf, partaker of the ſame nature, endewed with the ſame faculties, ſubject to the ſame Laws, liable to the ſame fortunes; diſtinguiſhed from us onely in accidental, and variable circumſtances; whence if we be amiable or eſtimable, ſo is he upon the ſame grounds; and acting impartially (according to right judgment) we ſhould yield love and eſteem to him: by ſlighting, hating, injuring, hurting him we do conſequentially abuſe our ſelves, or acknowledge our ſelves deſervedly liable to the ſame uſage.

Every man as a Chriſtian, is in a higher and nobler way allied, aſſimilated, and identified to us; to him therefore upon the like grounds improved charity is more due; and we wrong our heavenly relations, our better nature, our more conſiderable ſelves, in withholding it from him.

III. Equity doth plainly require Charity from us; for every one is ready not onely to wiſh and ſeek, but to demand and claim love from others; ſo as to be much offended, and grievouſly to complain if he do not find it.

We do all conceive love and reſpect due

due to us from all men; we take all men bound to wiſh and tender our welfare, we ſuppoſe our need to require commiſeration and ſuccour from every man; if it be refuſed, we think it a hard caſe, and that we are ill uſed; we cry out of wrong, of diſcourteſie, of inhumanity, of baſeneſs practiſed toward us.

A moderate reſpect and affection will hardly ſatisfie us, we pretend to them in the higheſt degree, diſguſting the leaſt appearance of diſregard or diſaffection; we can ſcarce better digeſt indifference than hatred.

This evidenceth our opinion and conſcience to be, that we ought to pay the greateſt reſpect and kindneſs to our neighbour; for it is plainly unjuſt and ridiculouſly vain, to require that from others, which we refuſe to others, who may demand it upon the ſame title; nor can we without ſelf-condemnation practice that which we deteſt in others.

In all reaſon and equity, if I would have another my friend, I muſt be a friend to him; if I pretend to charity from all men, I muſt render it to all in the ſame kind and meaſure.

Hence is the Law of Charity well expreſſed in thoſe terms, *of doing to others*

Matt. 7.

others whatever we would have them do to us; whereby the palpable equity of this practice is demonstrated.

IV. Let us consider, that Charity is a right noble and worthy thing; greatly perfective of our nature, much dignifying and beautifying our soul.

It rendreth a man truly great, enlarging his mind unto a vast circumference, and to a capacity near infinite; so that it by a general care doth reach all things; by an universal affection doth embrace and grasp the world.

By it our reason obtaineth a field, or scope of employment worthy of it, not confined to the slender interests of one person or one place, but extending to the concerns of all men.

Charity is the imitation and copy of that immense love, which is the fountain of all being and all good; which made all things, which preserveth the world, which sustaineth every creature; Nothing advanceth us so near to a resemblance of him, who is essential love and goodness; who freely and purely, without any regard to his own advantage,

Chrys. *in* Eph. *Or.* 9.

Ἡμᾶς εἴτις ἐρωτήσειε. τί τὸ τιμώμενον ὑμῖν καὶ προσκυνούμενον, πρόχειρον εἰπεῖν ἡ ἀγάπη; ὁ γὰρ θεὸς ἡμῶν ἡ ἀγάπη ἐστὶ, ῥῆσις τοῦ ἁγίου πνεύματος, καὶ τοῦτο χαίρει μᾶλλον ἀκούων ὁ θεὸς, ἢ τι ἄλλο. Naz. *Or.* 14.

vantage, or capacity of finding any beneficial return, doth bear and expreſs the higheſt good-will, with a liberal hand pouring down ſhowers of bounty and mercy on all his creatures: who daily putteth up numberleſs indignities and injuries; upholding and maintaining thoſe who offend and provoke him.

Καθ' ἑκάστην ὑβρίζεται ἡμῶν ἡμέραν, παρὼν καὶ ὁρῶν, καὶ ἀκούων, καὶ ὅτι σκηπτὸν ἀφῆκε, &c. Chryſ. ἀνδρ. γ.

Charity rendereth us as Angels, or Peers to thoſe glorious and bleſſed Creatures, who without receiving or expecting any requital from us, do heartily deſire and delight in our good, are ready to promote it, do willingly ſerve and labour for it. Nothing is more amiable, more admirable, more venerable even in the common eye and opinion of men; it hath in it a beauty and a majeſty apt to raviſh every heart: Even a ſpark of it in generoſity of dealing breedeth admiration, a glimpſe of it in formal courteſie of behaviour procureth much eſteem, being deemed to accompliſh and adorn a man; how lovely therefore and truly gallant is an entire, ſincere, conſtant, and uniform practice thereof, iſſuing from pure good-will and affection!

Love

Love indeed or goodneſs (for true love is nothing elſe but goodneſs exerting it ſelf, in direction toward objects capable of its influence) is the onely amiable, and onely honourable thing: Power and Wit may be admired by ſome, or have ſome fond Idolaters; but being ſevered from goodneſs, or abſtracted from their ſubſerviency to it, they cannot obtain real love, they deſerve not any eſteem; for the worſt, the moſt unhappy, the moſt odious and contemptible of Beings do partake of them in a high meaſure: The Prince of Darkneſs hath more power, and reigneth with abſolute Sovereignty over more Subjects by many than the *Great Turk*; One Devil may have more wit than all the politick *Achitophels*, and all the profane *Hectors* in the world; yet with all his Power and all his Wit he is moſt wretched, moſt deteſtable, and moſt deſpicable: and ſuch in proportion is every one, who partaketh in his accurſed diſpoſitions of malice and uncharitableneſs. For,

On the other ſide Uncharitableneſs is a very mean and baſe thing: It contracteth a mans ſoul into a narrow compaſs, or ſtreightneth it as it were into one *Sen. de Tranq. 3.*

point; drawing all his thoughts, his desires, his affections into himself, as to their centre; so that his reason, his will, his activity have but one pitifull object to exercise themselves about: To scrape together a little pelf, to catch a vapour of fame, to progg for a frivolous semblance of power or dignity, to sooth the humour, or pamper the sensuality of one poor worm, is the ignoble subject of his busie care and endeavour.

By it we debase our selves into an affinity with the meanest things; becoming either like Beasts or Fiends; like Beasts, affecting onely our own present sensible good; or like Fiends, designing mischief and trouble to others.

It is indeed hard for a man without Charity, not to be worse than an innocent Beast; not at least to be as a Fox, Ezek. 22. 27. or a Wolf; either cunningly lurching, or violently ravening for prey: Love onely can restrain a man from flying at all, and seising on whatever he meeteth; from biting, from worrying, from devouring every one that is weaker than himself, or who cannot defend himself from his paws and teeth.

V. The

V. The practice of Charity is productive of many great benefits and advantages to us; so that to love our neighbour doth involve the truest love to our selves; and we are not onely obliged in duty, but may be encouraged by our interest thereto: Beatitude is often pronounced to it, or to some particular instances of it; and well may it be so, for it indeed will constitute a man happy, producing to him manifold comforts and conveniencies of life: some whereof we shall touch.

VI. (1.) Charity doth free our souls of all those bad dispositions and passions which vex and disquiet them; from those gloomy passions, which cloud our mind, from those keen passions, which fret our heart, from those tumultuous passions, which ruffle us and discompose the frame of our soul.

Ὁ γὰρ τοιοῦτος καὶ φθόνου καὶ ὀργῆς καὶ βασκανίας καὶ ἀπονοίας καὶ κενοδοξίας, καὶ πονηρᾶς ἐπιθυμίας, καὶ πάντος ἔρωτος ἀτόπου, καὶ παντὸς νοσήματος καθαρεύουσαν τηρήσει τὴν ἑαυτοῦ ψυχήν. Chrys. *in* 1 Cor. *Orat.* 32.

It stifleth anger, (that swoon of reason, transporting a man out of himself) for a man hardly can be incensed against those whom he tenderly loveth: a petty neglect, a hard word, a small discourtesie will not fire a charitable soul; the

greateſt affront or wrong can hardly kindle rage therein.

It baniſheth envy (that ſeverely juſt vice, which never faileth to puniſh it ſelf) for no man will repine at his wealth or proſperity, no man will malign his worth or vertue, whoſe good he charitably deſireth and wiſheth.

Φθόνος, ἡ δαπάνη τῶν ἐχόντων, ὁ τῶν παρόντων ἰός, τὸ μόνον τῶν παθῶν ἀδικώτατόν τε ἅμα καὶ δικαιότατον, τὸ μὴ ὅτι πᾶσι διοχλεῖ τοῖς καλοῖς, τὸ δὲ ὅτι τήκει τοὺς ἔχοντας. Gr. Naz. *Orat.* 27.

It excludeth rancour and ſpite, thoſe diſpoſitions which create a hell in our ſoul; which are directly repugnant to charity, and thereby diſpelled as darkneſs by light, cold by heat.

It ſuffereth not revenge (that canker of the heart) to harbour in our breaſt; for who can intend miſchief to him, in whoſe good he delighteth, in whoſe evil he feeleth diſpleaſure?

1 Joh. 4. 18. κόλασιν ἔχει.

It voideth fear, ſuſpicion, jealouſie of miſchief deſigned againſt us; the which paſſions *have torment*, or do puniſh us (as Saint *John* ſaith) racking us with anxious expectation of evil; wherefore *there is*, ſaith he, *no fear in love, but perfect love caſteth out fear:* No man indeed is apt to fear him whom he loveth, or is able much to love him whom he feareth; for love eſteemeth its object

Oderunt quem metuunt.

as

as innocent, fear apprehendeth it as hurtfull; love diſpoſeth to follow and embrace, fear inclineth to decline and ſhun: To ſuſpect a friend therefore is to diſavow him for ſuch; and upon ſlender grounds to conceit ill of him, is to deem him unworthy of our love: The innocence and inoffenſiveneſs of charity, which provoketh no man to do us harm, doth alſo breed great ſecurity and confidence; any man will think he may walk unarmed and unguarded among thoſe to whom he beareth good-will, to whom he neither meaneth, nor doeth any harm; being guarded by a good conſcience and ſhielded with innocence.

It removeth diſcontent or diſſatisfaction in our ſtate; the which uſually doth ſpring from ill conceits and ſurmiſes about our neighbour, or from wrathfull and ſpitefull affections toward him; for while men have good reſpect and kindneſs for their neighbours, they ſeldom are diſſatisfied in their own condition; they can never want comfort or deſpair of ſuccour.

It curbeth ambition and avarice; thoſe impetuous, thoſe inſatiable, thoſe troubleſome diſpoſitions; for a man will not affect to climb above thoſe, in whoſe ho-

nour he findeth ſatisfaction; nor to ſcramble with them for the goods, which he gladly would have them to enjoy: a competency will ſatisfie him who taketh himſelf but for one among the reſt, and who can as little endure to ſee others want as himſelf: who would trouble himſelf to get power over thoſe, to o're-top them in dignity and fame, to ſurpaſs them in wealth, whom he is ready to ſerve in the meaneſt offices of kindneſs, whom he would in honour prefer to himſelf, unto whom he will liberally communicate what he hath, for his comfort and relief?

Κατὰ γὰρ τοῦ ἀγαπωμένου οὐκ ἄν τις ἐπαρθείη ποτέ. Chryſ. *in* 1 Cor. *Or.* 32.

In the prevalence of ſuch bad paſſions and diſpoſitions of ſoul our miſery doth moſt conſiſt; thence the chief troubles and inconveniencies of our life do proceed; wherefore charity doth highly deſerve of us in freeing us from them.

VII. (2.) It conſequently doth ſettle our mind in a ſerene, calm, ſweet, and cheerfull ſtate; in an even temper and good humour, and harmonious order of ſoul, which ever will reſult from the evacuation of bad paſſions, from the compoſure of ſuch as are indifferent, from the excitement of thoſe which are good

good and pleaſant: *The fruits of the Spirit,* ſaith Saint *Paul, are love, joy, peace, long-ſuffering, gentleneſs, goodneſs* (or benignity): love precedeth, joy and peace follow as its * conſtant attendants, gentleneſs and benignity come after as its certain effects. Gal. 5. 22. Eph. 5. 12. Col. 3. 12. * Eldeſt Daughter.

Love indeed is the ſweeteſt of all paſſions, ever accompanied with a ſecret delectation and pleaſant ſenſe; whenever it is placed upon a good object, when it acteth in a rational way, when it is vigorous, it muſt needs yield much joy.

It therefore greatly conduceth to our happineſs, or rather alone doth ſuffice to conſtitute us happy.

VIII. (3.) Charity will preſerve us from divers external miſchiefs and inconveniencies, to which our life is expoſed, and which otherwiſe we ſhall incur.

If we have not charity toward men, we ſhall have enmity with them; and upon that do wait troops of miſchief; we ſhall enjoy nothing quietly or ſafely, we ſhall do nothing without oppoſition or contention; no converſation, no commerce will be pleaſant; clamour,

obloquy, tumult, and trouble will ſurround us; we ſhall live in perpetual danger; the enmity of the meaneſt and weakeſt Creature being formidable.

But all ſuch miſchiefs charity will prevent or remove; damming up the fountains, or extirpating the roots of them: for who will hate a perſon that apparently loveth him; who can be ſo barbarous or baſe as to hurt that man, whom he findeth ever ready to do himſelf good? what brute, what devil can find in his heart to be a foe to him, who is a ſure friend to all? No Publican can be ſo wretchedly vile, no ſinner ſo deſtitute of goodneſs; for, *If* (ſaith our Lord, upon common experience) *you love them which love you, what reward have you, do not even the publicans the ſame?* and, *If you do good to them which do good to you, what thank have you? for ſinners alſo do even the ſame:* It ſeemeth beyond the greateſt degeneracy and corruption whereof humane nature is capable, to requite charity with enmity, yea not to return ſome kindneſs for it:

Τίς δ' ἂν καὶ ἐχθρὸς εὐλόγως γένοιτο ἀνδρὸς οὐδὲ μίαν οὐδαμῶς παιέχοντος αἰτίαν ἔχθρας; Clem. *Str.* 7. (*p.* 532.)

Chryſ. *in* 1 Theſſ. *Or.* 4. Κἂν θηρίον ἐκεῖνος ᾖ, κἂν λίθος, &c.

Οὐδεὶς ἐχθρὸς τῷ σπουδαίῳ. Hier.

Οὐκ οἷόν τε τὸν ἀγαπώμενον μὴ καὶ ἀγαπᾶν. Chryſ. *in* Gen. *Or.* 32.

Matt. 5. 46.

Τίς

Τίς ὁ κακώσων; *Who* (ſaith Saint *Peter*) *is he that will do you hurt, if you be followers of that which is good*; or imitatours of him that is good; (of the Sovereign goodneſs)? none ſurely can be ſo unjuſt, or ſo unworthy. 1 Pet. 3. 13. Ἐὰν τὸ ἀγαθοῦ μιμηταὶ γένησθε.

As charity reſtraineth us from doing any wrong, or yielding any offence to others in thought, in word, in deed; from entertaining any bad conceits without ground, from hatching any miſchievous deſigns againſt our neighbour; from uſing any harſh, virulent, biting language; from any rugged, diſcourteous, diſobliging behaviour; from any wrongfull, rigorous, ſevere dealing toward him; from any contemptuous pride, or ſupercilious arrogance; ſo it conſequently will defend us from the like treatment; for ſcarce any man is ſo malicious as without any provocation to do miſchief; no man is ſo incorrigibly ſavage, as to perſiſt in committing outrage upon perfect innocence, joined with patience, with meekneſs, with courteſie: Charity ſurely will melt the hardeſt heart, and charm the fierceſt ſpirit; it will bind the moſt violent hand, it will ſtill the moſt obſtreperous tongue; it will reconcile the moſt offended, moſt prejudi- *Vincit malos pertinax bonitas.* Sen.

Carbones ignis congregabis ſuper caput ejus; non in maledictum & condemnationem, ut plerique exiſtimant, ſed in correctionem & pœnitudinem; ut ſuperatus beneficiis, excoctus fervore charitatis, inimicus eſſe deſiſtat. Hier. *in* Pelag. 1. *cap.* 9.

prejudiced heart: it is the beſt guard that can be of our ſafety from aſſaults, of our intereſt from dammage, of our reputation from ſlander, detraction, and reproach.

If you would have Examples of this, experience will afford many; and ſome we have in the Sacred Records commended to our Obſervation; *Eſau* was a rough man, and one who had been exceedingly provoked by his brother *Jacob*; yet how did meek and reſpectfull demeanour overcome him! ſo that *Eſau* (it is ſaid in the hiſtory) *ran to meet him (Jacob), and fell on his neck, and kiſſed him, and they wept.*

Gen. 32. 20.

Gen. 33. 4.

Saul was a man poſſeſſed with a furious envy and ſpite againſt *David*; yet into what expreſſions did the ſenſe of his kind dealing force him! *Is this thy voice, my Son David?* —*Thou art more righteous than I; for thou haſt rewarded me good, whereas I have rewarded thee evil*; —*behold I have played the fool, and have erred exceedingly.* So doth charity ſubdue and triumph over the moſt inveterate prejudices, and the moſt violent paſſions of men.

1 Sam. 24. 16, 17. 26. 17, 21.

If

If peace and quiet be desirable things, as certainly they are, and that form implyeth, when by wishing peace with men, we are understood to wish all good to them, it is charity onely that preserveth them; which more surely than any power or policy doth quash all war and strife; for war must have parties, and strife implieth resistance; be it the first or second blow which maketh the fray, charity will avoid it; for it neither will strike the first in offence, nor the second in revenge. Charity therefore may well be styled *the band of peace*, it being that onely which can knit mens souls together, and keep them from breaking out into dissensions.

Cadit statim simultas ab altera parte deserta. —— Sen. *de Ir.* 2. 34.

Eph. 4. 3.

It alone is that, which will prevent bickering and clashing about points of credit or interest; if we love not our neighbour, or tender not his good as our own, we shall be ever in competition and debate with him about those things, not suffering him to enjoy any thing quietly; struggling to get above him, scrambling with him for what is to be had.

IX. (4.) As charity preserveth from mischiefs, so it procureth many sweet comforts and fair accommodations of life. Friend-

Ego tibi monſtrabo amatorium ſine medicamento, ſine herba, ſine ullius veneficæ carmine, Si vis amari, ama. Sen. *Ep.* 9.

Friendſhip is a moſt uſefull and pleaſant thing; and charity will conciliate good ſtore thereof; it is apt to make all men friends: for love is the onely general philtre, and effectual charm of ſouls; the fire which kindleth all it toucheth, and propagateth it ſelf in every capable ſubject; and ſuch a ſubject is every man in whom humanity is not quite extinct, and hardly can any ſuch man be, ſeeing every man hath ſome good humour in him, ſome bloud, ſome kindly juice flowing in his veins; no man wholly doth conſiſt of dusky melancholy, or fiery choler; whence all men may be preſumed liable to the powerfull impreſſions of charity; its mild and ſerene countenance, its ſweet and gentle ſpeech, its courteous and obliging geſture, its fair dealing, its benign converſation, its readineſs to do any good or ſervice to any man, will inſinuate good-will and reſpect into all hearts.

It thence will encompaſs a man with friends, with many guards of his ſafety, with many ſupports of his fortune, with many patrons of his reputation, with many ſuccourers of his neceſſity, with many comforters of his affliction: for is a charitable man in danger, who will

will not defend him? is he falling, who will not uphold him? is he falsly accused or aspersed, who will not vindicate him? is he in distress, who will not pity him, who will not endeavour to relieve and restore him? who will insult over his calamity? will it not in such cases appear a common duty, a common interest to assist and countenance a common friend, a common benefactour to mankind?

Whereas most of our life is spent in society and discourse, charity is that which doth season and sweeten these, rendring them gratefull to others, and commodious to ones self; for a charitable heart is a sweet spring, from whence do issue streams of wholsome and pleasant discourse; it not being troubled with any bad passion or design, which may sour or foul conversation, doth ever make him good company to others, and rendreth them such to himself; which is a mighty convenience. In short, *a* charitable man, or, *true lover of men will* (saith S. *Chrysostome*) *inhabit earth as a heaven, every-where carrying a serenity with him, and plaiting ten thousand crowns for himself.* Again, X. (5.) Cha-

Prov. 15. 26. 16. 24.

Τὴν γὴν ὅπως ὡς τὸν οὐρανὸν οἰκήσει, πανταχοῦ γαλήνης ἀπολαύων, καὶ μυρίους ἑαυτῷ πλέκων στεφάνους. Chrys. *in* 1 Cor. *Or.* 32.

X. (5.) Charity doth in every eſtate yield advantages ſutable thereto; bettering it, and improving it to our benefit. It rendreth proſperity not onely innocent and ſafe, but uſefull and fruitfull to us; we then indeed enjoy it, if we feel the comfort of doing good by it: It ſolaceth adverſity, conſidering that it doth not ariſe as a puniſhment or fruit of ill-doing to others; that it is not attended with the deſerved ill-will of men; that no man hath reaſon to delight for it, or inſult over us therein; that we may probably expect commiſeration and relief, having been ready to ſhew the like to others.

It tempereth both ſtates; for in proſperity a man cannot be tranſported with immoderate joy, when ſo many objects of pity and grief do preſent themſelves before him, which he is apt deeply to reſent; in proſperity he cannot be dejected with extream ſorrow, being refreſhed by ſo many good ſucceſſes befalling thoſe whom he loveth: One condition will not puff him up, being ſenſible of his neighbours miſery; the other will not ſink him down, having complacence in his neighbours welfare. Uncharitableneſs (proceeding from contrary

trary cauſes, and producing contrary effects) doth ſpoil all conditions, rendring proſperity fruitleſs, and adverſity comfortleſs.

XI. (6.) We may conſider, that ſecluding the exerciſe of charity, all the goods and advantages we have (our beſt faculties of nature, our beſt endowments of ſoul, the gifts of providence, and the fruits of our induſtry) will become vain and fruitleſs, or noxious and banefull to us: for what is our reaſon worth, what doth it ſignifie, if it ſerveth onely for contriving ſorry deſigns, or tranſacting petty affairs about our ſelves? what is wit good for, if it muſt be ſpent onely in making ſport, or hatching miſchief? to what purpoſe is knowledge, if it be not applied to the inſtruction, direction, admonition, or conſolation of others? what mattereth abundance of wealth, if it be to be uſeleſly hoarded up, or vainly flung away, in wicked or wanton profuſeneſs; if it be not employed in affording ſuccour to our neighbours indigency and diſtreſs? what is our credit but a meer noiſe or a puff of air, if we do not give a ſolidity and ſubſtance to it, by making it an engine of doing good? what is our vertue it ſelf, if it be buried in obſcurity

Paulùm ſepultæ diſtat inertiæ Celata virtus. Hor. *Carm.* 4. 9.

or

or choaked with idleneſs, yielding no benefit to others by the luſtre of its example, or by its real influence? What is any talent if it be wrapped up in a napkin, any light if it be hid under a buſhel; any thing private if it be not by good uſe ſpread out and improved to publick benefit? If theſe gifts do miniſter onely to our own particular advantage, to our perſonal convenience, glory, or pleaſure, how ſlimme things are they, how inconſiderable is their worth?

But they being managed by charity become precious and excellent things; they are great in proportion to the greatneſs of their uſe, or the extent of their beneficial influence: as they carry forth good to the world, ſo they bring back
Luk. 6. 38. various benefits to our ſelves; they return into our boſome laden with reſpect and reward from God and from man; they yield thanks and commendation from without, they work comfort and ſatisfaction within: Yea which is infinitely more conſiderable, and enhanceth the price of our gifts to a vaſt rate, they
Joh. 15. 8. procure glory and bleſſing to God; for
Phil. 1. 11. Matt. 5. 16. Prov. 4. 31. 2 Cor. 9. 11. *hereby is God glorified, if we bring forth much fruit*; and no good fruit can grow
1 Cor. 13. from any other ſtock than that of charity.

Uncha-

Uncharitableneſs therefore ſhould be loathed and ſhunned by us, as that which robbeth us of all our ornaments and advantages; which indeed marreth and corrupteth all our good things, which turneth bleſſings into curſes, and rendreth the means of our welfare to be cauſes of miſchief to us; for without charity a man can have no goods, but goods worldly and temporal; and ſuch goods thence do prove impertinent baubles, burthenſome encumbrances, dangerous ſnares, banefull poiſons to him.

XII. (7.) Charity doth hugely advance and amplifie a mans ſtate, putting him into the poſſeſſion or fruition of all good things: It will endow, enrich, ennoble, embeliſh us with all the world hath of precious, of glorious, of fair; by appropriation thereof to our ſelves, and acquiring of a real intereſt therein. What men commonly out of fond ſelf-love do vainly affect, that infallibly by being charitable they may compaſs, the engroſſing to themſelves all kinds of good: moſt eaſily, moſt innocently, in a compendious and ſure way, without any ſin or blame, without any care or pain, without any danger or trouble,

they may come to attain and to enjoy whatever in common eſteem is deſirable or valuable; they may without greedy avarice, or the carkings, the drudgeries, the diſgraces going with it procure to themſelves abundant wealth; without fond ambition, or the difficulties, the hazards, the emulations, the ſtrugglings to which it is liable, they may arrive to great honour; without ſordid voluptuouſneſs, or the ſatieties, the maladies, the regrets conſequent thereon, they may enjoy all pleaſure; without any wildneſs or wantonneſs, pride, luxury, ſloth, any of its temptations and ſnares, they may have all proſperity; they may get all learning and wiſedom without laborious ſtudy, all vertue and goodneſs without the fatigues of continual exerciſe: for are not all theſe things yours, if you do eſteem them ſo, if you do make them ſo, by finding much delight and ſatisfaction in them? doth not your neighbours wealth enrich you, if you feel content in his poſſeſſing and uſing it? doth not his preferment advance you, if your ſpirit riſeth with it in a gladſome complacence? doth not his pleaſure delight you, if you reliſh his enjoyment of it? doth not his proſperity

bleſs

bleſs you, if your heart doth exult and triumph in it? do not his endowments adorn you, if you like them, if you commend them, if the uſe of them doth miniſter comfort and joy to you? This is the divine Magick of charity, which conveyeth all things into our hands, and enſtateth us in a dominion of them, whereof nothing can diſſeiſe us; by virtue whereof *being* (as Saint *Paul* ſpeaketh of himſelf) *ſorrowfull we yet always rejoice, having nothing we yet poſſeſs all things.* 2 Cor. 6. 10.

Neither is this property in things meerly imaginary or phantaſtick (like that of Lunaticks, who fancy themſelves mighty Princes, or rich Aldermen) but very ſubſtantial and real; yea far more real to the charitable perſon, than it is commonly to thoſe, who in legal or popular accompt are maſters of them; for how is propriety in things otherwiſe conſiderable, than for the content and pleaſure which they yield to the preſumed owner? the which if a charitable perſon abundantly draweth from them, why are they not truly his? why is not the Tree his, if he can pull and taſt its Fruits without injury or blame? yea doth not the propriety more really be-

long to him, as to the groſs poſſeſſour, if he doth equally enjoy the benefit, without partaking the inconveniencies and impurities adherent to them; if he taſte them innocently and purely, without being cloyed, without being diſtracted, without being puffed, without being encumbred, enſnared, or corrupted by them?

A charitable man therefore can never (in a moral accompt) be poor, or vile, or any-wiſe miſerable; except all the world ſhould be caſt into penury and diſtreſs; for while his neighbour hath any thing, he will enjoy it; *rejoicing with thoſe that rejoice*, as the Apoſtle doth enjoin.

XIII. (8.) If therefore we love our ſelves, we muſt love others, and do others good; charitable beneficence carrying with it ſo many advantages to our ſelves.

We by charitable complacence do partake in their welfare, reaping pleaſure from all the fruits of their induſtry and fortune.

We by charitable aſſiſtance do enable and diſpoſe them to make gratefull returns of ſuccour in our need.

We thence aſſuredly ſhall obtain their good-

good-will, their eſteem, their commendation: we ſhall maintain peaceable and comfortable entercourſe with them, in ſafety, in quiet, in good humour and cheer.

Beſides all other benefits we ſhall get that of their prayers; the which of all prayers have a moſt favourable audience and aſſured efficacy: for if the complaints and curſes of thoſe who are oppreſſed or neglected by uncharitable dealing, do certainly reach God's ears, and pull down vengeance from above; how much more will the interceſſions and bleſſings of the poor pierce the heavens, and thence draw recompence; ſeeing God is more ready to perform his proper and pleaſant works of bounty and mercy, than to execute his *ſtrange* and unpleaſing *work* of puniſhment; Eſpecially the bleſſings of the poor being always accompanied with praiſes and glorifications of him, who enableth and diſpoſeth men to do good; the which praiſes will ever be reckoned on the accompt of him, who drew them forth by his beneficence; it will be (as the Apoſtle ſaith) *fruit redounding to his accompt*; while *it aboundeth by many thanksgivings to God.*

Jam. 5. 4. Deut. 24. 15. Eccluſ. 4. 6.

Pſal. 62. 12. Mic. 7. 18. Iſa. 28. 21.

Phil. 4. 17. 2 Cor. 9. 11. 8. 19.

So in virtue of Charity the pooreſt man amply may requite the wealthieſt; and a peaſant may out-doe the greateſt Prince in beneficence.

XIV. We may conſider, that Charity is a practice ſpecially grateſull to God, and a moſt excellent part of our Duty; not onely becauſe he hath commanded it as ſuch with greateſt earneſtneſs; nor onely becauſe it doth conſtitute us in neareſt reſemblance of him; but as a peculiar expreſſion of love and good-will toward him; for if we love him, we muſt for his ſake have a kindneſs for his friends, we muſt tender his intereſts, we muſt favour his reputation, we muſt deſire his content and pleaſure, we muſt contribute our endeavours toward the furtherance of theſe his concerns: Seeing then God is an aſſured friend to all men, ſeeing he hath a property in all men (for he is God and Lord of all) ſeeing he much concerneth himſelf for all mens welfare; ſeeing from the proſperity, from the vertue, from the happineſs of every man he gaineth honour and praiſe; ſeeing he is greatly ſatisfied and delighted in the good of men, we alſo muſt love them: otherwiſe we greatly

Ezek. 18.

greatly ſhall diſoblige and diſguſt him.

Is it not indeed a practice guilty of notorious enmity toward him, inconſiſtent with the maintenance of any friendſhip or peace with him, to diſcord in affection from him, maligning or diſaffecting thoſe whom he dearly loveth and favoureth, who are ſo nearly allied to him by manifold relations, as his Creatures, his Subjects, his Servants, his Children, whom he deſigneth and deſireth to crown with eternal glory and bliſs?

Ὅταν στυγῇ τις ἄνδρα, τὴν θεὸς φιλεῖ, οὗτος μεγίστην μωρίαν κατεισάγει, φανερῶς γὰρ αὐτῷ τῷ θεῷ κορύσσεται. *Vid.* Anthol.

Δεῖ γὰρ φιλεῖν ἐκεῖνον, ὃν θεὸς φιλεῖ. Chryſ. *in* 1 Cor. *Or.* 32.

XV. Seeing God vouchſafeth to eſteem whatever is done in Charity to our neighbour (if done with an honeſt and pious mind, as to his friends) to be done unto himſelf; that in feeding our indigent neighbour, we refreſh him, in cloathing our neighbour we comfort him; we do by charitable beneficence oblige God, and become in a manner benefactours to him; and as ſuch aſſuredly ſhall be requited by him; and is not this a high privilege, a great honour, a mighty advantage to us? If a man had

opportunity to do that, which his Prince would acknowledge a courteſie and obligation to him, what a happineſs would he accompt it? and how far more conſiderable is it, that we can ſo eaſily do that which the Lord of all, in whoſe diſpoſal all things are, will take ſo kindly at our hands?

XVI. We may conſider, that Charity is a very feaſible and very eaſie Duty: it requireth no ſore pain, no grievous trouble, no great coſt; for it conſiſteth onely in good-will, and that which naturally ſpringeth thence; willingneſs and cheerfulneſs are neceſſary ingredients or adjuncts of it; the which imply facility: whence the weakeſt and pooreſt man is no leſs able to perform it than the greateſt potentate; his heart may be as charitable, though his hand cannot be ſo liberal; one of the moſt noble and moſt famous charities that ever was, was the giving two mites; and the *giving a cup of cold water* is the inſtance of that beneficence, which ſhall

Rom. 12. 8.
Ἡ γὰρ ἀγάπη μετὰ τοῦ κόρδους πολλὴν ἔχει καὶ τὴν ἡδονὴν, καὶ πόνον οὐδένα---- Chryſ. *in* 1 Cor. *Or.* 32.

2 Cor. 9. 7. 8. 12.
Ποῖος πόνος μὴ κακῶς εἰπεῖν οὐδένα; ποία δυσκολία ἀπαλλαγῆναι φθόνου καὶ βασκανίας; ποῖος μόχθος μὴ κακῶς εἰπεῖν μηδένα; --- Chryſ. ἀνδρ. η'.

Luk. 21. 2.
Matt. 10. 42.

ſhall not fail of being rewarded. *At nunc cùm omnia quæ difficiliora ſunt vel modica ex parte faciamus, hoc ſolum non facimus quod & factu facilius eſt, & abſque quo caſa ſunt univerſa quæ facimus: Jejunii corpus ſentit injuriam, vigiliæ carnem macerant —— hæc omnia ſunt qui faciant, ſola charitas ſine labore eſt.* Hier. *in* Gal. 5. 13.

XVII. We may conſider, that Charity is the beſt, the moſt aſſured, the moſt eaſie and expedite way, or inſtrument of performing all other duty toward our neighbour: If we would diſpatch, love and all is done; if we would be perfect in obedience, love and we ſhall not fail in any point; for *love is the fulfilling of the law*; love *is the bond of perfectedneſs*: would we be ſecure in the practice of juſtice, of meekneſs, of humility toward all men, of conſtant fidelity toward our friends, of gentle moderation toward our enemies, of loyalty toward our ſuperiours, of benignity toward our inferiours; if we would be ſure to purifie our minds from ill thoughts, to reſtrain our tongues from ill ſpeaking, to abſtain from all bad demeanour and dealing? it is but having charity, and infallibly you will do all this; for *love worketh no ill to its neighbour*; *love thinketh no evil*; *love behaveth not it ſelf unſeemly.* Rom. 13. 10. Gal. 5. 14. Rom. 12. 1 Cor. 13. 5.

Would we diſcharge all our Duties without

Εἰ γὰρ ἅπαντες ἠγάπων καὶ ἠραπῶντο, οὐδὲν ἂν ἠδίκησεν οὐδείς, &c. Chrys. in 1 Cor. Or. 32.

It is winged.

It is fire.

Amor obsequitur sponte, gratis optemperat, liberè reveretur. Bern. *ad* Eug. Prol.

Vid. Bern. *Ep.* 11. p. 1404.——

without any reluctancy or regret, with much satisfaction, and pleasure? love will certainly dispose us thereto; for it always acteth freely and cheerfully, without any compulsion or straining; it is ever accompanied with delectation: If we would know its way and virtue of acting, we may see it represented in the proceeding of *Jacob*, who being inspired by love did contentedly and without regret endure so long and hard toil, such disappointments and such affronts; *And Jacob*, saith the Text, *served seven years for Rachel, and they seemed to him but a few days for the love he had to her.*

Gen. 29. 20.

Ὁ γὰρ φιλῶν οὐχ οὕτως ἐπιτάττων, ὡς ἐπιτατόμενος χαίρει, &c. Chrys. in 1 Cor. Or. 32.

This is the root, from whence voluntary obedience doth naturally grow; if it be planted in our heart, we need not fear but that all kind of good fruit will sprout forth into conversation and practice.

But without it we shall not ever perform any good work perfectly, steadily, in a kindly manner; no other principle will

will ſerve, if we are onely moved by whip and ſpur, driven on by fear, or incited by hope, we ſhall go forward unwillingly and dully, often halting, ever flagging; thoſe principles, which do put ſlaves and mercenaries on action, as they are not ſo noble and worthy, ſo neither are they ſo effectual and ſure; as ambition, vain-glory, ſelf-intereſt, deſign of ſecurity, of profit, of compliance with the expectation of men, *&c.*

XVIII. Charity giveth worth, form, and life to all vertue, ſo that without it no action is valuable in it ſelf, or acceptable to God. Chryſ. *in* 1 Cor. *Or.* 25.

Sever it from courage; and what is that, but the boldneſs or fierceneſs of a beaſt? from meekneſs; and what is that, but the ſoftneſs of a woman, or weakneſs of a child? from courteſie; and what is that, but affectation or artifice? from juſtice; what is that, but humour or policy? from wiſedom; what is that, but craft and ſubtilty?

What meaneth faith without it, but dry opinion; what hope, but blind preſumption; what alms-doing, but ambitious oſtentation; what undergoing martyrdom, but ſtiffneſs or ſturdineſs of reſolution;

ſolution; what is devotion, but glozing or mocking with God? what is any practice (how ſpecious ſoever in appearance, or materially good) but an iſſue of ſelf-conceit, or ſelf-will, of ſervile fear, or mercenary deſign? *Though I have faith, ſo that I could remove mountains, and have not charity, I am nothing; though I beſtow all my goods to feed the poor; and though I give my body to be burned, and have not charity, it profiteth me nothing.*

1 Cor. 13. 2, 3.

But Charity doth ſanctifie every action, and impregnate all our practice with a ſavour of goodneſs, turning all we do into vertue; it is true fortitude, and gallantry indeed, when a man out of charity and hearty deſign to promote his neighbours good doth encounter dangers and difficulties; it is genuine meekneſs, when a man out of charity and unwillingneſs to hurt his neighbour, doth patiently comport with injuries and diſcourteſies; it is vertuous courteſie, when cordial affection venteth it ſelf in civil language, in reſpectfull deportment, in obliging performances; it is excellent juſtice, when a man regarding his neighbours caſe as his own, doth unto him, as he would have it done to himſelf; it

is

is admirable wiſedom, which ſagaciouſly contriveth and dexterouſly manageth things with the beſt advantage towards its neighbours good: It is a worthy faith, which being *ſpirited* and *actuated* by charity, doth produce goodly fruits of beneficence; it is a ſound and ſolid hope, which is grounded on that everlaſting foundation of charity, which *never doth fail*, or fall away; it is ſincere alms, which not onely the hand, but the heart doth reach forth; it is an acceptable ſacrifice, which is kindled by the holy fire of fervent affection; it is a pure devotion, which is offered up with a calm and benign mind, reſembling the diſpoſition of that goodneſs which it adoreth. Gal. 5. 6. Jam. 2. 26. 1 Cor. 3. 8. 1 Tim. 2. 8. Matt. 5. 23.

If therefore we would do any thing well, if we would not loſe all the vertue, and forfeit all the benefit of what we perform, we muſt follow the Rule of Saint *Paul, to do all our works in charity.* 1 Cor. 16. 14.

XIX. So great benefits doth Charity yield; yet if it did not yield any of them, it would deſerve and claime our obſervance; without regard to its ſweet fruits, and beneficial conſequences, it were

were to be embraced and cherished; for it carrieth a reward, and a heaven in it self; the very same which constituteth God himself infinitely happy, and which beatifieth every blessed Spirit, in proportion to its capacity and exercise thereof: A man doth abundantly enjoy himself in that steady composedness, and savoury complacence of mind which ever doth attend it; and as the present sense, so is the memory of it, or the good conscience of having done good, very delicious and satisfactory.

As it is a raskally delight (tempered with regret, and vanishing into bitterness) which men feel in wreaking spite, or doing mischief; such as they cannot reflect upon without disgust and condemning their base impotency of soul; so is the pleasure which charity doth breed altogether pure, gratefull to the mind, and encreasing by reflexion; never perishing or decaying; a man eternally enjoying the good he hath done, by remembring and ruminating thereon. In fine,

XX. Whereas the great obstacle to Charity is self-love, or an extravagant fondness of our own interests, yet unchari-

charitableneſs deſtroyeth that: for how can we love our ſelves, if we do want charity, how can we appear lovely to our ſelves if we are deſtitute of ſo worthy an endowment, or if we can diſcern thoſe unworthy diſpoſitions, which accompany the defect of it? can we eſteem ſo mean, ſo vile, ſo ugly things as we then are? *Ariſtotle* ſaith, that bad men cannot be friends to themſelves, becauſe *having in themſelves nothing amiable, they can feel no affection toward themſelves*; and certainly, if we are not ſtark blind, or can but ſee wrath, ſpite, envy, revenge in their own black and ugly hue, we muſt needs (if they do poſſeſs our ſouls) grow odious and deſpicable to our ſelves. And being they do rob us of ſo many great benefits, and bring ſo many grievous miſchiefs on us, we cannot be otherwiſe than enemies to our ſelves by cheriſhing them, or ſuffering them to lodge in us.

Οὐδὲν φιλητὸν ἐχοντες, οὐδὲν φιλικὸν πάσχουσι. Ariſt. *Eth.* 9. 4.

Theſe are ſome very conſiderable Inducements to the practice of this great vertue; there are divers others, of a higher nature, derivable from the inmoſt bowels of our Religion, grounded on its peculiar Conſtitution and Obligations, which I ſhall now forbear to mention, reſerving

reſerving them for a particular Diſcourſe by themſelves.

Quinquag. Sund.

O Lord, who haſt taught us, that all our doings without Charity are nothing worth; Send thy Holy Ghoſt, and pour into our hearts that moſt excellent gift of Charity, the very bond of peace and of all vertues, without which whoſoever liveth is counted dead before thee. Grant this for thine onely Son Jeſus Chriſt's ſake.

The

The Seventh Sermon.

ROMANS 12. 18.

If it be poſſible, as much as lieth in you, live peaceably with all men.

THIS Chapter containeth many excellent Precepts, and wholſome Advices (ſcarce any portion of Holy Scripture ſo many in ſo little compaſs.) From among them I have ſelected one, alas, but too ſeaſonable and pertinent to the unhappy condition of our diſtracted Age, wherein to obſerve this, and ſuch like Injunctions, is by many eſteemed an impoſſibility, by others a wonder, by ſome a crime. It hath an apt coherence with, yet no neceſſary dependance upon the parts adjoining; whence I may preſume to treat upon it diſtinctly by it ſelf; and without farther preface or circumſtance we may conſider ſeveral particulars therein.

I. And First, Concerning the Advice it ſelf, or the Subſtance of the Duty charged on us, Εἰρηνεύειν, *(to be in peace*, or *live peaceably)* we may take notice, that, whether according to the more uſual acception it be applied to the publick eſtate of things, or as here doth relate onely to private converſation, it doth import,

1. Not barely a negation of doing, or ſuffering harm; or an abſtinence from ſtriſe and violence (for a meer ſtrangeneſs this may be, a want of occaſion, or a truce, rather than a peace) but a poſitive Amity, and diſpoſition to perform ſuch kind offices, without which good correſpondence among men cannot ſubſiſt. For they who by reaſon of diſtance of place, non-acquaintance, or defect of opportunity maintain no entercourſe, cannot properly be ſaid to be in peace with one another: But thoſe who have frequent occaſion of commerce, whoſe conditions require enterchanges of courteſie and relief, who are ſome way obliged and diſpoſed to afford needfull ſuccour, and ſafe retreat to each other; Theſe may be ſaid to live in peace together; and theſe onely; it being in a manner impoſſible, that they who

who are not diſpoſed to do good to others (if they have power and opportunity) ſhould long abſtain from doing harm.

2. Living peaceably implies not ſome few tranſitory performances, proceeding from caſual humour or the like; but a conſtant, ſtable, and well-ſettled condition of being; a continual ceſſation from injury, and promptitude to do good offices. For as one blow doth not make a battel, nor one skirmiſh a war; ſo cannot ſingle forbearances from doing miſchief, or ſome few particular acts of kindneſs (ſuch as meer ſtrangers may afford each other) be worthily ſtyled a being in peace: but an habitual inclination to theſe, a firm and durable eſtate of innocence and beneficence.

3. Living in peace ſuppoſes a reciprocal condition of being: not onely a performing good, and forbearing to do bad offices, but a receiving the like treatment from others. For he, that being aſſaulted is conſtrained to ſtand upon his defence, may not be ſaid to be in peace, though his not being ſo (involuntarily) is not to be imputed to him.

4. Being in peace imports not onely an outward ceſſation of violence and ſeeming demonſtration of amity, but an

inward will and reſolution to continue therein. For he that intends, when occaſion is preſented, to do miſchief to another, is nevertheleſs an enemy, becauſe more ſecret and dangerous: an ambuſcado is no leſs a piece of war, than confronting the enemy in open field. Proclaiming and denouncing ſignifie, but good and ill intention conſtitute, and are the ſouls of peace and war. From theſe conſiderations we may infer a deſcription of being in peace, *viz.* that it is, to bear mutual good-will, to continue in amity, to maintain good correſpondence, to be upon terms of mutual courteſie and benevolence; to be diſpoſed to perform reciprocally all offices of humanity; aſſiſtance in need, comfort in ſorrow, relief in diſtreſs; to pleaſe and ſatisfie one another, by advancing the innocent delight, and promoting the juſt advantage of each other; to converſe with confidence and ſecurity, without ſuſpicion on either hand of any fraudulent, malicious, or hurtfull practices againſt either: Or, negatively; Not to be in a ſtate of enmity, perſonal hatred, pertinacious anger, jealouſie, envy, or ill-will; not to be apt to provoke, to reproach, to harm, or hinder another, nor

nor to have reaſonable grounds of expecting the ſame bad uſage from others: to be removed from danger of vexatious quarrels, entercourſe of odious language, offending others, or being diſquieted ones ſelf. This I take to be the meaning of living, or being in peace, differing onely in degree of obligation, and latitude of object, from the ſtate of friendſhip properly ſo called, and oppoſed to a condition of enmity, defiance, contention, hatred, ſuſpicion, animoſity.

II. In the next place we may conſider the Object of this Duty, ſignified in thoſe words, *With all men.* We often meet in Scripture with exhortations directed peculiarly to Chriſtians, to be at peace among themſelves; as (*Mark* 9. 5.) Our *Saviour* layes this Injunction upon his Diſciples, εἰρηνεύετε ἐν ἀλλήλοις, *Have peace one with another*; inculcated by Saint *Paul* upon the *Theſſalonians* in the ſame words: and the like we have in the Second Epiſtle to *Timothy* Chap. 2. Ver. 22. *Follow righteouſneſs, faith, charity, peace with them that call upon the Lord out of a pure heart*; and to the *Romans* (14. 17.) *Let us therefore follow after the things that make for peace,* 1 Theſſ. 5. 13. *Vid.* Eph. 4. 3.

and things wherewith one may edifie another. But here the Duty hath a more large and comprehenſive Object: πάντας ἀνθρώπους, *all men:* as likewiſe it hath in the *Epiſtle* to the *Hebrews*, Chap. 12. Ver. 14. *Purſue peace with all men*; with all men without any exception, with men of all Nations, Jews and Gentiles, Greeks and Barbarians; of all Sects and Religions; perſecuting Jews and Idolatrous Heathens; (for of ſuch conſiſted the generality of men at that time) and ſo Saint *Paul* expreſly in a like advice, (1 *Cor.* 10. 32. *Give no offence neither to the Jews, nor to the Gentiles, nor to the Church of God*; *Even as I pleaſe all men.*) And I may add by evident parity of reaſon, with men of all degrees and eſtates, high and low, noble and baſe, rich and poor; of all tempers and diſpoſitions, meek and angry, gentle and froward, pliable and perverſe; of all endowments, wiſe and fooliſh, vertuous and vicious; of all judgments and perſuaſions, Orthodox and Heretical, peaceable and ſchiſmatical perſons: this univerſally vaſt and boundleſs term, *All men*, contains them all. Neither is there any evading our obligation to this Duty, by pretending about others, that they differ from us in humour and

and complexion of ſoul, that they entertain opinions irreconcileably contrary to ours; that they adhere to ſects and parties which we diſlike and diſavow; that they are not ſo vertuous, ſo religious, ſo holy as they ſhould be, or at leaſt not in ſuch a manner as we would have them; for be this allegation true or falſe, it will not excuſe us; while they are not deveſted of humane nature, and can truly lay claim to the name and title of men, we are by vertue of this Precept obliged to live peaceably with them.

III. We may conſider the Qualification of the Duty here expreſſed, and what thoſe words mean; *If it be poſſible, as much as lieth in you.* To which purpoſe we may advert, from our deſcription of living peaceably, that it conſiſts mainly of two parts: one *active*, or proceeding from us, and terminated on others, To bear good will, to do good offices, to procure the profit, delight and welfare, to abſtain from the diſpleaſure, dammage and diſturbance of others: The other *paſſive*, iſſuing from others, and terminated on our ſelves; That they be well affected toward us, inclinable to do us good, and no wiſe diſpoſed to wiſh,

deſign, or bring any harm, trouble, or vexation upon us. Whereof the former is altogether in our power, conſiſting of acts or omiſſions depending upon our free choice and counſel; and we are directly obliged to it, by virtue of thoſe words, τὸ ἐξ ὑμῶν, *as much as lieth in you*: the latter is not fully ſo, yet commonly there be probable means of effecting it, which we are hence bound to uſe, though ſometimes they may fail of ſucceſs. For the words εἰ δυνατὸν, *if it be poſſible*, as they ſignifie the utmoſt endeavour is to be employed; and that no difficulty (beneath the degree of impoſſibility) can diſcharge us from it, ſo they intimate plainly, that ſometime our labour may be loſt, and our purpoſe defeated; and that by the default of others it may be impoſſible we ſhould arrive to a peaceable condition of life with all men. However, by this Rule we are directed not onely our ſelves not to infringe the terms of peace toward others, but to endeavour earneſtly by all honeſt and prudent means to obtain the good-will, favour and reſpect of others, by which they may be diſpoſed to all friendly correſpondence with us, and not to diſturb the quiet and tranquillity of our lives. Having

Having thus by way of Explication ſuperficially glanced upon the words, we will proceed to a more large and punctual review of them; and ſhall conſider more diſtinctly the Particulars groſsly mentioned; and

I. What thoſe eſpecial Duties are, included in this more comprehenſive one of living peaceably with all men; both thoſe which are directly required of us, as the neceſſary cauſes, or immediate reſults of a peaceable diſpoſition in us toward others; and alſo thoſe which are to be performed by us, as juſt and reaſonable means conducible to beget or preſerve in others a peaceable inclination toward us: theſe I ſhall conſider promiſcuouſly: and

1. We are by this Precept directly obliged heartily to love, that is to bear good-will to, to wiſh well to, to rejoice in the welfare, and commiſerate the adverſities of all men: at leaſt not to hate, or bear ill-will to, to deſire, or deſign the harm, to repine at the happy ſucceſs, or delight in the misfortunes of any: for as it is very hard to maintain peace and amicable correſpondence with thoſe we do not truly love; ſo it is abſolutely

ſolutely impoſſible to do it long with thoſe we hate; this Satanick paſſion (or diſpoſition of ſoul) always prompting the mind poſſeſſed therewith to the contrivance and execution of miſchief;
1 Joh. 3. 15. whence he that hates his brother, is ſaid to be a murtherer, as having in him that bitter root, from whence, if power and occaſion conſpire, will probably ſpring that moſt extream of outrages, and capital breach of peace. Love is the onely ſure cement, that knits and combines men in friendly ſociety; and hatred the certain fountain of that violence which rends and diſſolves it. We cannot eaſily hurt, or ſtrive with thoſe we love and wiſh well to: we cannot poſſibly long agree with thoſe we hate and malign. Peace without love can be eſteemed little more than politick diſſimulation; and peace with hatred is really nothing leſs than an artificial diſguiſe, or an inſidious covert of enmity.

2. We are hence obliged to perform all kind offices of humanity, which the condition of any man can require, and may by us be performed without conſiderable inconvenience or detriment to our ſelves or others. When for the preſervation, or comfortable accommoda-

tion

tion of life, they need our help or our advice, we are readily to afford them; when they are in want or diſtreſs, we are to miniſter to them what comfort and relief we can. We are (upon this very ſcore) to obey that Injunction of Saint *Paul* to the *Galatians*; *As we have opportunity, let us do good to all men.* Gal. 6. 10. For without this beneficence a mans carriage (though otherwiſe harmleſs and inoffenſive) appears rather a ſuſpicious ſtrangeneſs, than a peaceable demeanour, and naturally produces an enmity in thoſe that are concerned in it. For he to whom, being preſſed with neceſſity, requiſite aſſiſtance is denied, will infallibly be apt to think himſelf not onely neglected and diſeſteemed, but affronted alſo and injured; (Need in the general conceit of men, and eſpecially of thoſe that feel it, begetteth a kind of title to ſome competent relief) and conſequently will heinouſly reſent, and complain bitterly of ſuch ſuppoſed wrong, and if ever he become able, repay it with advantage. And much more are we upon the ſame accompt not to perform ill offices toward any man; not to diſturb him in the enjoyment of his innocent pleaſure, nor to hinder him in the advancing

advancing his lawfull profit, nor to interrupt him in the profecution of his reaſonable deſigns; nor any wiſe to vex and grieve him needleſly; and (above all) not to detain him in, nor to aggravate his affliction. For theſe are actual violations of peace, and impediments of good correſpondence among men. Farther,

3. In this Duty of living peaceably is included an obligation to all kind of juſt and honeſt dealing with all men: punctually to obſerve contracts, impartially to decide controverſies, equally to diſtribute rewards; to injure no man either in his eſtate, by violent or fraudulent encroachments upon his juſt poſſeſſions; or in his reputation, by raiſing or diſperſing ſlanderous reports concerning him: For theſe courſes of all others are moſt deſtructive to peace, and upon the pretence of them moſt quarrels, that ever were, have been commenced.

Juſtice in its own nature is, and by the common agreement of men hath been deſigned the Guardian of peace, and ſovereign remedy of contention: but not to inſiſt long upon ſuch obvious ſubjects.

4. It much conduceth to the preſervation

vation of peace, and upholding amicable correſpondence, in our dealings and tranſactions with men, liable to doubt and debate, not to inſiſt upon nice and rigorous points of right, not to take all advantage offered us, not to deal hard meaſure, nor to uſe extremities to the dammage or hindrance of others, eſpecially when no comparable benefit will thence accrue to our ſelves. For ſuch proceedings, as they diſcover in us little kindneſs to, or tenderneſs of our neighbours good, ſo they exceedingly exaſperate them, and perſuade them we are their enemies, and render them ours, and ſo utterly deſtroy peace between us. When as abating ſomething from the height and ſtrictneſs of our pretences, and a favourable receſſion in ſuch caſes will greatly engage men to have an honourable opinion, and a peaceable affection toward us.

Vid. Tit. 3. 2. ἀμάχους εἶναι, ἐπιεικεῖς.

5. If we would attain to this peaceable eſtate of life, we muſt uſe toward all men ſuch demonſtrations of reſpect and courteſie, which according to their degree and ſtation cuſtom doth entitle them to, or which upon the common ſcore of humanity they may be reaſonably deemed to expect from us: reſpective geſtures, civil ſaluta-

ſalutations, free acceſs, affable demeanour, cheerfull looks, and courteous diſcourſe. Theſe as they betoken good-will in them that uſe them, ſo they beget, cheriſh, and encreaſe it in thoſe, whom they refer to: and the neceſſary fruit of mutual good-will is peace. But the contrary carriages; contemptuous or diſregardfull behaviour, difficulty of admiſſion to converſe, a tetrical or ſullen aſpect, rough and faſtidious language, as they diſcover a mind averſe from friendly commerce, ſo they beget a more potent diſdain in others: Men generally (eſpecially thoſe of generous and hearty temper) valuing their due reſpect beyond all other intereſts, and more contentedly brooking injury than neglect. Whence this skill and dexterity of deportment (though immediately, and in its own nature of no great worth, and regulating actions of ſmall importance, geſtures, looks, and forms of ſpeech) yet becauſe it is a nurſe of peace, and greatly contributes to the delightfulneſs of ſociety, hath been always much commended, and hath obtained a conſpicuous place in the honourable rank of vertues, under the titles of courteſie, comity, and affability; and the oppoſites thereto,

thereto, rudeneſs and ruſticity, have been deſervedly counted and called vices in morality.

6. This Precept directly prohibits the uſe of all reproachfull, ſcornfull, and provoking language; theſe being the immediate reſults of enmity, and actual breaches of peace. Whence Saint *Paul* conjoins, Μηδένα βλασφημεῖν, and ἀμάχους εἶναι, *Tit.* 3. 2. *To ſpeak evil of no man, to be no quarrellers* (or fighters) *but gentle, ſhewing all meekneß unto all men.* For war is managed (and that with more deadly animoſity) with the tongue, as well as with the hand (*There is that ſpeaketh like the piercings of a ſword,* ſaith *Solomon*; and *whoſe teeth are ſpears and arrows, and their tongue a ſharp ſword,* ſaith *David.*) Words are with more anguiſh felt than blows; their wounds are more incurable, and they leave a deeper ſcarr. Men uſually dread more the loſs of their honour than their lives, and take more grievouſly the raviſhing of their credit than the depredation of their eſtate. Living peaceably therefore implies as much abſtaining from opprobrious words as injurious actions; yea more: for reviling is not onely a violation of peace, but a diſhonourable

Tit. 3. 2.

Ποταπὸν δὲ χρῆμα λοιδορία; ὡς θυμοδακὲς ἀληθῶς, καὶ ἀμύττον ψυχὴν μᾶλλον, ἢ σιδηρὸς χρῶτα. Jul. 2. *Orat.*

Prov. 12. 18. Pſal. 57. 4. and 64. 3. Prov. 18. 8.

Ζῆλος γὰρ συγγνώμης ἀπεστερημένον

nourable waging of war; like ſhooting arrows dipt in poiſon, and diſcharging ſluggs againſt our neighbours reputation; practices condemned by all as baſe and inhumane, and contrary to the laws of a noble warfare; being arguments, we affect rather our adverſaries utter ruine, than a gallant victory over him. There be fair ways of diſputing our cauſe without contumelious reflections upon perſons; and the errours of men may be ſufficiently refuted without Satyrical virulency. One good reaſon modeſtly propounded hath in it naturally more power and efficacy to convince him that is in a miſtake, or to confound him with ſhame that is guilty of a fault, than ten thouſand ſcoffs and ignominious taunts. When we are to expreſs thoſe deeds of nature (the performance of which is concealed, as containing in it ſomething of ſuppoſed turpitude) we are wont to veil them in ſuch modeſt circumlocutions, that by the hearers without offence to their baſhfulneſs may ſufficiently be underſtood. So when it is needfull or expedient to confute the opinions, or reprove the actions of men, if we either charitably deſign their amendment, or deſire to maintain peaceable

ὁ ζῆλος, ἀλλὰ συμὸς μᾶλλόν ἐστιν, ἡ γνῶσία φιλανθρωπίαν οὐκ ἔχουσα, βασκανία τις οὖσα δοκεῖ. Chryſ. *Tom.* 5. *pag.* 32.

Vid. *Egregium Antonini locum, lib.* 11. § 18. 9. ἀδήλως.

able correſpondence with them, it behoves that we do not by uſing the moſt broad and diſtaſtfull language immoderately treſpaſs upon their modeſty and patience; that (to uſe *Seneca*'s phraſe) we do *Agere curàm non tantùm ſalutis, ſed & honeſtæ cicatricis*, De Clem. *lib.* 1. *c.* 17. *Have a care not only to cure the wound, but to leave a comely ſcar*, and not to deform him, whom we endeavour to reform; for no ſore is the eaſilier cured for being roughly handled, and leaſt of all thoſe in manners and opinion. A ſoft hand and a tender heart, and a gentle tongue are moſt convenient qualities of a ſpiritual Chirurgeon. But farther to this purpoſe Prov. 15. 1.

7. If we deſire to live peaceably with all men we are to be equal in cenſuring mens actions, candid in interpreting their meanings, mild in reprehending, and ſparing to relate their miſcarriages, to derive their actions from the beſt principles (from which in the judgment of charity they may be ſuppoſed to proceed, as from caſual miſtake rather than from wilfull prejudice; from humane infirmity rather than from malicious deſign) to conſtrue ambiguous expreſſions to the moſt favourable ſenſe they may admit;

not to condemn mens practices without diſtinct knowledge of the caſe, and examining the reaſons, which poſſibly may abſolve or excuſe them: to extenuate their acknowledged faults by ſuch circumſtances as aptly ſerve that purpoſe, and not to exaggerate them by ſtreined conſequences, or uncertain conjectures. To rebuke them (if need be) ſo as they may perceive we ſincerely pity their errours, and tender their good; and wiſh nothing more then their recovery, and do not deſign to upbraid, deride, or inſult over them being fallen; and finally
Prov. 17. 9. not to recount their miſdeeds over-frequently, unſeaſonably, and with complacence. He that thus demeaneth himſelf, manifeſtly ſheweth himſelf to prize his neighbours good-will, and to be deſirous to continue in amity with him; and aſſuredly obliges him to be in the ſame manner affected toward him. But he that is rigidly ſevere and cenſorious in his judgments, blaming in them things indifferent, condemning actions allowable, detracting from qualities commendable, deducing mens doings from the worſt cauſes, and imputing them to the worſt ends, and repreſenting them under the moſt odious appellations, (that calls

calls all Impoſitions of ſuperiours, which he diſlikes, Tyranny, and all manners of divine worſhip, that ſute not to his fancy, ſuperſtition, and all pretences to conſcience in thoſe that diſſent from him, hypocriſy; and all opinions different from his, hereſy: that is ſuſpicious of ill intention without ſufficient ground, and prejudicates mens meanings before he well apprehends them, and captiouſly perverts ſayings capable of good conſtruction; That is curiouſly inquiſitive into his neighbours life, and gladly obſerves failings therein, and upon all occaſions recites ſtories to his diſgrace and diſadvantage: that is immoderately bitter, fierce and vehement in accuſing and inveighing againſt others, painting ſuch, as he aſſumes to impugn, with the blackeſt colours, in the moſt horrid ſhape and ugly dreſs, converting all matter of diſcourſe (though never ſo unſeaſonably and impertinently) into declamation, and therein copiouſly expatiating, in fine employing his utmoſt might of wit and eloquence and confidence in rendring that to others as hatefull, as he ſignifies they are to himſelf, ſuch men, what do they elſe but loudly proclaim that they deſpiſe their neigh-

That flies like a Vulture to Carrion only. Plut. *de util. cap. ex inim.* Prov. 17. 9. Prov. 24. 17.

bours good-will, purpoſely provoke his anger, and defie his utmoſt enmity? for 'tis impoſſible ſuch dealing ſhould not by them, who are therein concerned, be accompted extreamly unjuſt, and to proceed from deſperate hatred.

8. He that would effectually obſerve this Apoſtolick rule, muſt be diſpoſed to overlook ſuch leſſer faults committed againſt him, as make no great breach upon his intereſt or credit, yea, to forget or forgive the greateſt and moſt grievous injuries: To excuſe the miſtakes, and connive at the neglects, and bear patiently the haſty paſſions of his neighbour, and to embrace readily any ſeaſonable overture, and accept any tolerable conditions of reconcilement. For even in common life that obſervation of our Saviour moſt exactly holds, *It is impoſſible that offences ſhould not come.* The air may ſooner become wholly fixed, and the ſea continue in a perfect reſt without waves, or undulations, than humane converſation be altogether free from occaſions of diſtaſt, which he that cannot either prudently diſſemble, or

Sen. *Ben.* 7. 31. *Vincit malos pertinax bonitas.* Νίκα ἐν τῷ ἀγαθῷ τὸ κακόν. Rom. 12. 21.

Iraſcitur aliquis? tu contra beneficiis provoca: cadit ſtatim ſimultas ab altera parte deſerta; niſi par non pugnat: ſi utrinque certabitur, ille eſt melior, qui prior pedem retulit; victus eſt qui vicit. Sen. *de Ira.* 2. 34.

or patiently digeſt, muſt renounce all hopes of living peaceably here. He that like tinder is inflammable by the leaſt ſpark, and is inraged by every angry word, and reſents deeply every petty affront, and cannot endure the memory of a paſt unkindneſs ſhould upon any terms be defaced; reſolves ſurely to live in eternal tumult and combuſtion; to multiply daily upon himſelf freſh quarrels, and to perpetuate all enmity already begun. When as by total paſſing by thoſe little cauſes of diſguſt, the preſent contention is altogether avoided, or inſtantly appeaſed, our neighbours paſſion ſuddenly evaporates, and conſumes it ſelf; no remarkable footſteps of diſſenſion remain; our neighbour reflecting upon what is paſt ſees himſelf obliged by our diſcreet forbearance, however all poſſible means are uſed to prevent trouble and preſerve peace. To this purpoſe (*The diſcretion of a man deferreth his anger, and it is his glory to paſs over a tranſgreſſion*) ſaith *Solomon*: and *He that covereth a tranſgreſſion ſeeketh love*, ſaith the ſame wiſe Prince. But farther Prov. 19. 11. Prov. 17. 9.

9. If we would live peaceably with all men, we muſt not over highly value our

ſelves, nor over eagerly purſue our own things. We muſt not admire our own endowments, nor inſiſt upon our deſerts, for this will make us apt to depreciate others, and them to loath us. We muſt not be over tender of our credit, and covetous of reſpect; for this will render us apt to take exceptions, and engage us in troubleſome competitions for ſuperiority of place, and preeminence in the vain opinions of men. (*He that is of a proud heart ſtirreth up ſtrife:* and *Only* (*i. e.* chiefly) *from pride cometh contention,* ſaith *Solomon.*) We muſt not be much addicted to our own intereſts, for this will diſpoſe us to encroach upon the concernments of others, and them to reſiſt our attempts, whence conflict and enmity will neceſſarily ariſe. We muſt not prefer our own judgments, and imperiouſly obtrude them upon others; nor be pertinacious in perſwading them to embrace our private opinions, nor violently urgent to a compliance with our humour. For theſe things are intolerably faſtidious in converſation, and obnoxious to be charged with uſurpation and iniquity; all men naturally challenging to themſelves an equal, or at leaſt a proportionable ſhare of reaſon, together with

Prov. 28. 25.
Prov. 13. 10.

with the free conduct of their lives uncontrollable by private dictates. If therefore we desire to live quietly, and not needlesly to disoblige, or displease others, we should be modest in esteeming our own abilities, and moderate in pursuing our own advantages, and in our converse not less complacent to others then we desire they should be to us; and as liberal in allowing leave to dissent from us, as we are bold in taking freedom to abound in our own sense. And if in debate a modest declaration of our opinion, and the reasons inducing us thereto, will not prevail, it behoves us to give over such a successless combat, and to retire into the silent enjoyment of our own thoughts. From not observing which rule discourse grows into contention, and contention improves into feud and enmity.

10. If we would live peaceably, it concerns us to abstain from needless contests about matters of opinion, and questions either meerly vain and frivolous, of little use or concernment, or over nice and subtle, and thence indeterminable by reason; or that are agitated with extraordinary eagerness and heat of passion; or such as are already defined by

general conſent, or ſuch upon the deciſion of which the publick peace and ſafety do depend. There are ſome controverſies prickly like brambles, and apt to ſcratch thoſe that handle them, but yielding no ſavoury or wholſom fruit: ſuch as concern the conſequences of imaginary ſuppoſitions, the ſtate and circumſtances of Beings to us unknown, the right application of artificial terms, and the like impertinent matters; which ſerve to no other purpoſe but the exerciſe of curious wits, and exciting emulation among them. Others there be concerning matters of more weighty moment; yet having their reſolution depending upon ſecrets unſearchable, or the interpretation of ambiguous words, and obſcure phraſes, or upon ſome other uncertain conjectures; and are yet rendred more difficult by being intangled with inextricable folds of ſubtilty, nice diſtinctions, and crafty evaſions, deviſed by the parties engaged in them for the maintenance of their cauſes reſpectively, whence it hath happened, though with immenſe care and diligence of both parts they have been long canvaſed; that yet they do, and in all probability will for ever remain undecided. So that now

Non amplius invenîri licet quàm quod à Deo diſcitur. Tertull. *de Anim. cap.* 2.

now to engage in conteſt about them, may be reaſonably deemed nothing more than a wilfull miſpenſe of our time, labour and good humour; by vainly reciprocating the ſaw of endleſs contention. Other queſtions there be in themſelves of more eaſy reſolution, and of conſiderable importance, which yet by extreme oppoſition of parties are ſo clouded and overgrown with inſuperable prejudices, that the diſputing them is ſeldom attended with other ſucceſs, than an inflaming our ſelves and others with paſſion. Others are by ſmall and obſcure parties managed againſt the common conſent, and againſt the poſitive decrees of the moſt venerable authorities among men, by ventilating which as truth is like to gain little, ſo peace is ſure to ſuffer much. For as it is no wiſe a ſafe or adviſed courſe (except in caſe of neceſſary defence) to ſubject received opinions to the hazardous trial of a tumultuary conflict, their credit being better upheld by a ſtately reſervedneſs, than by a popular forwardneſs of diſcourſe; as buildings ſtand faſteſt that are never ſhaken, and thoſe poſſeſſions remain moſt ſecure that are never called in queſtion: ſo on the other hand to countenance new and uncouth

couth paradoxes, as it argues too much arrogance and presumption in confronting our single apprehensions against the deliberate sense and suffrage of so many men, yea so many ages of men; and is likely to prove a successless attempt, like swimming against the current, accompanied with much toil and little progress, so it serves no good end, but only foments divisions, and disturbs both our private and the publick peace. But most of all we are to be cautelous of medling with controversies of dangerous consequence, wherein the publick weal and quiet are concerned, which bare the roots of sacred authority, and prostitute the mysteries of government to vulgar inspection. Such points ought to be subjects of law, not of syllogism, and the errours in them to be corrected by punishment, rather then confuted by argument: neither can it be thought reasonable that the interest of publick peace should depend upon the event of private disputation. It concerns us therefore, if we would live peaceably in such disputable matters, reserving all due reverence to the judgments of the most,

Οἱ μὲν γὰρ ἀποροῦντες πότερον δεῖ τοὺς θεοὺς τιμᾷν, καὶ τοὺς γονεῖς ἀγαπᾷν, ἢ οὐ κολάσεως δέονται· οἱ δὲ πότερον ἡ χιὼν λευκὴ, αἰσθήσεως. Arist. *Top.* 1. 8.

moſt, the beſt and wiſeſt perſons, to be content in a modeſt privacy, to enjoy the reſults of a ſerious and impartial diſquiſition, patiently enduring others to diſſent from us, and not attempting by needleſs, fruitleſs, and endleſs contentions to gain others to our perſuaſions; eſpecially ſince the truth contended for may not be worth the paſſion employed upon it, and the benefits of the victory not countervail the prejudices ſuſtained in the combat. For goodneſs and vertue may often conſiſt with ignorance and errour, ſeldom with ſtrife and diſcord. And this conſideration I ſhall conclude with thoſe exhortations of Saint *Paul*, Tit. 3. 9. *But fooliſh queſtions, and genealogies, and contentions, and law-conteſts decline, for they are unprofitable and vain.* And in 2 Ep. to *Tim.* cap. 2. v. 23. *But fooliſh and unlearned queſtions avoid, knowing that they gender ſtrifes; And the ſervant of the Lord* (that is a miniſter of Religion) *muſt not ſtrive, but be gentle to all men, apt to teach, patient, In meekneſs inſtructing thoſe that are* * *contrarily diſpoſed.* And in the ſame Chapter, v. 14. *Of theſe things put them in remembrance, charging them before the Lord, that they ſtrive not about words to no profit, to the ſubverting*

* Τὸς ἀντιδια-τιθεμένους.

subverting of the hearers: Of so pernicious consequence did Saint *Paul* esteem unnecessary wrangling and disputing to be. But farther

11. If we desire to live peaceably we must restrain our pragmatical curiosity within the bounds of our proper business and concernment, not [being *curiosi in aliena Republ.*] invading other mens provinces, and without leave or commission intermeddling with their affairs; not rushing into their Closets, prying into their concealed designs, or dictating counsel to them without due invitation thereto; not controlling their actions, nor subjecting their proceedings to our censure without competent authority. For these courses men usually look upon as rash intrusions, both injurious and reproachfull to them, usurping upon that freedom of choice (which all men passionately affect to preserve entire to themselves) and arguing them of weakness and incapacity to manage their own business: neither do men more naturally drive away flies that buzze about their ears and molest them in their employments, than they with disdain repell such

According to St. *Paul's* advice (1 *Thess.* 4. 11.) *Strive* (or be ambitious) *to be quiet, and to mind your own business.* (Φιλοτιμεῖσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια.)

ſuch immodeſt and unſeaſonable medlers in their affairs. Let no man ſuffer (ſaith Saint *Peter*) *as a buſy body in other mens matters*: intimating that thoſe who are impertinently inquiſitive into other mens matters, make themſelves liable to ſuffer (and that deſervedly) for their fond curioſity, and bold preſumption. And *He that paſſeth by, and medleth with ſtrife belonging not to him, is like one that taketh a dog by the ears*, (ſaith *Solomon*;) that is, he catcheth at that which he cannot hold, and vainly aims at that which he cannot effect, and raſhly irritates thoſe which will turn upon him and bite him. If therefore we would neither moleſt others, nor be diſquieted our ſelves, we muſt be like natural agents, never working ought beyond our proper ſphere of activity. But eſpecially, if we deſire to live peaceably, we muſt beware of aſſuming to our ſelves a liberty to cenſure the deſigns, decrees, or tranſactions of publick authority, and of ſaying to our Superiours, what doſt thou? and much more, by querulous murmurings, or clamorous declamations, of bringing envy and *odium* upon them. Few private men are capable of judging aright concerning thoſe things, as being placed beneath

1 Pet. 4. 15.

Prov. 26. 17.

neath in a valley, and wanting a due proſpect upon the ground and cauſes of their proceedings, who by reaſon of their eminent ſtation can ſee more and farther then they; and therefore are incompetent Judges, and unjuſtly preſume to interpoſe their ſentence in ſuch caſes. But ſuppoſe the actions of Superiours notoriouſly blameable and ſcandalous, and that by infallible arguments we are perſuaded thereof; yet ſeeing neither the taxing of, nor complaint againſt them doth in any wiſe regularly belong to us, nor the diſcovery of our mind therein can probably be an efficacious means of procuring redreſs, and immediately tends to diminiſh the reputation, and weaken the affection due to government, and conſequently to impair the peaceable eſtate of things, which by them is ſuſtained, we are wholly to abſtain from ſuch unwarrantable, unprofitable and turbulent practices; and with a ſubmiſs and diſcreet ſilence, paſſing over the miſcarriages of our Superiours, to wait patiently upon the providence, and implore the aſſiſtence of Him, who is the only competent Judge of ſuch, and ſovereign diſpoſer of all things, who

Prov. 21. 1. hath their hearts in his hands, and faſhioneth

neth them as he thinks good. Farther, Prov. 33. 15.

12. If we would live peaceably with all men, it behoves us not to engage our ſelves ſo deeply in any ſingular friendſhip, or in devotion to any one party of men, as to be entirely partial to their intereſts, and prejudiced in their behalf, without diſtinct conſideration of the truth and equity of their pretences in the particular matters of difference; not to approve, favour or applaud that which is bad in ſome, to diſlike, diſcountenance or diſparage that which is good in others: not out of exceſſive kindneſs to ſome, to give juſt cauſe of diſtaſt to others: not for the ſake of a fortuitous agreement in diſpoſition, opinion, intereſt or relation to violate the duties of juſtice or humanity. For he that upon ſuch terms is a friend to any one man, or party of men, as to be reſolved (with an implicit faith, or blind obedience) to maintain what-ever he or they ſhall affirm to be true, and what-ever they ſhall doe to be good, doth in a manner undertake enmity againſt all men beſide, and as it may happen doth oblige himſelf to contradict plain truth, to deviate from the rules of vertue, and to offend Almighty God himſelf. This unlimited parti-

partiality we owe only to truth and goodneſs, and to God (the fountain of them) in no caſe to ſwerve from their dictates and preſcriptions. He that followed *Tiberius Gracchus* in his ſeditious practices, upon the bare accompt of friendſhip, and alledgd in his excuſe, that if his friend had required it of him, he ſhould as readily have put fire to the Capitol, was much more abominable for his diſloyalty to his Country, and horrible impiety againſt God, than commendable for his conſtant fidelity to his friend. And that *Souldier*, which is ſaid to have told *Cæſar* (in his firſt expedition againſt *Rome*) that in obedience to his commands he would not refuſe to ſheath his ſword in the breaſt of his Brother, or in the throat of his aged Father, or in the bowels of his pregnant Mother, was for his unnatural barbarity rather to be abhorred, than to be eſteemed for his loyal affection to his General. And in like manner he that to pleaſe or gratify the humour of his friend, can be either injurious, or treacherous, or notably diſcourteous to any man elſe, is very blameable, and renders himſelf deſervedly odious to all others. *Lælius*, who incomparably well both underſtood and

Cic. *in* Lælio.

Luc. *lib.* 1.

Prov. 24. 24. *He that ſaith to the wicked thou art righteous, him ſhall the people curſe, nations ſhall abhorh im.*

and practiſed the rules of friendſhip, is by *Cicero* reported to have made this the firſt and chief Law thereof. *Ut neque rogemus res turpes, nec faciamus rogati, That we neither require of our friends the performance of baſe and naughty things; nor being requeſted of them, perform ſuch our ſelves.* And in the heraldry, or compariſon of duties, as all others muſt give place to thoſe of piety, verity and vertue, ſo after them the duties of humanity juſtly challenge the next place of reſpect, even above thoſe which belong to the higheſt degree of friendſhip (due to our neareſt relations, yea to our Country it ſelf) preciſely taken, abſtracted, and diſtinguiſhed from thoſe of humanity. For the World is in nature the firſt, the moſt comprehenſive and deareſt Country of us all; and our general obligations to mankind are more ancient, more fundamental, and more indiſpenſable, than thoſe particular ones ſuperadded to or ſuperſtructed on them. The peace therefore of the World, and the general welfare of men its Citizens, ought to be more dear to us, and the means conducing thereto more carefully regarded by us in our actions, than either the love, favour or Cic. *in* Lælio.

 ſatiſ-

ſatisfaction of any particular perſons is to be valued or purſued. And the not obſerving this rule may reaſonably be eſteemed to have a great influence upon the continuance of thoſe implacable feuds and diſſenſions wherewith the world is ſo miſerably torn and ſhattered. Mens being peremptorily reſolved to extoll, countenance, or excuſe promiſcuouſly all the principles and proceedings of the party to which they have addicted themſelves, and to ſee no errour, fault or abuſe in them; but by all means to depreſs, vilify and condemn (if not to reproach, calumniate and perſecute) the opinions and practices of others, and not to acknowledge in them any thing conſiderably good or commendable; whence commonly all apprehend their adverſaries extremely unjuſt and diſingenuous towards them, and are alienated from all thoughts, (or however diſcouraged from all hopes) of friendly accommodation and reconcilement. But he that would live peaceably with all men, muſt be free in his judgment, impartial in his dealing, and ingenuous in his carriage toward all: not θαυμάζειν πρόσωπα, admiring, or wondring at ſome men (as if they were impeccable, or

Jud. 16.

or infallible) nor having the truth in re- Jam. 2. 1.
ſpect of perſons, abetting in his friends onely what is juſt and true, and allowing the ſame in others, but in neither by ſignal approbation countenancing any thing falſe or evil; for ſo demeaning himſelf, he giveth no man juſt occaſion of diſpleaſure or enmity againſt him.

13. If we would live peaceably our ſelves, we ſhould endeavour to preſerve peace, and prevent differences, and reconcile diſſenſions among others, by doing good offices, and making fair repreſentations of intercurrent paſſages between them; by concealing cauſes of future diſguſt, and removing preſent miſunderſtandings, and excuſing paſt miſtakes; by allaying their paſſions, and rightly informing their minds, by friendly interceſſions, and pacifick advices. For the fire that devoureth our neighbours houſe threatneth and endangereth ours, and it is hard to approach contention without being engaged therein. 'Tis not eaſie to keep our ſelves indifferent or neutral, and doing ſo we ſhall in likelihood be maligned and perſecuted by both the contending parties. *Bleſſed* Matt. 5. 9.
are the peace-makers, ſaith our *Saviour*; *for they ſhall be called the ſons of God*;

that is, they ſhall be highly eſteemed and reverenced for this divine quality, wherein they ſo nearly reſemble the God of peace, and his bleſſed Son the great Mediatour: but farther, without reſpect to other recompence, and from the nature of their employment, ſuch are immediately happy, and in this their vertuous practice rewards it ſelf, that by appeaſing others quarrels, they ſave themſelves from trouble, and enjoy themſelves that tranquillity which they procure to others *. But thoſe informing Sycophants, thoſe internuncio's of peſtilent tales, and incendiaries of diſcord, that (from bad nature, or upon baſe deſign) by the ſtill breath of clandeſtine whiſpers, or by the more violent blaſts of impudent calumnies kindle the flames of diſſenſion; or foment them among others; that, by diſſeminating infamous rumours, and by malicious ſuggeſtions, inſtill jealouſies into, and nouriſh malevolent ſurmiſes in the minds of men, *ſeparating* (as it is in the *Proverbs*) *between chief friends*, and widening the diſtance between others; Theſe (I ſay) from the ſeeds of variance they ſcatter among others, reap in the end miſchief and diſturbance to themſelves; nor can expect

* *To the Counſellours of peace is joy.* Prov. 12. 20.

Prov. 16. 28.

expect to enjoy the benefit of that quiet, which they labour to deprive others of. *The beginning of ſtrife* (ſaith *Solomon*) *is as when one letteth out water*; and he that to the intent his neighbours Lands ſhould be overflown with a torrent of diſſenſion, doth unlooſe the damms, and cut the banks of former friendſhip, may (if he be wiſe) expect the mercileſs floud ſhould at length reach himſelf, and that his own habitation ſhould be at laſt ſurrounded therewith. For when men at length begin to be weary, and to repent of their needleſs quarrels, and the miſchievous conſequences attending them, and to be inquiſitive into the cauſes and inſtruments of their vexation, they will certainly find out, deteſt and invert the edge of their diſpleaſure upon theſe wretched makebates; and ſo the poiſon they mingled for others they themſelves drink up; the Cataſtrophe of the Tragedy (begun by them) is acted upon themſelves; they ſink down into the pit they made for others, and in the net which they hid is their own foot taken: *Et delator habet quod dedit exitium.*

Prov. 17. 14.

Prov. 25. 8.

Vid. Prov. 11. 27. *He that diligently ſeeketh good procureth favour; but he that ſeeketh miſchief it ſhall come upon him.*

Laſtly, If we would effectually obſerve this Precept, we muſt readily com-

ply with the innocent cuſtoms, and obey the eſtabliſhed laws of the places where we live. I ſay firſt comply with the cuſtoms; which alſo are in effect inferiour laws enacted by the tacit agreement of the generality of men; the non-obſervation of which is upon many accompts very prejudicial to peaceable life. For to thoſe concerned in it, it will always ſeem to intimate a ſqueamiſh niceneſs a froward perverſeneſs, an arrogant ſelf-conceitedneſs, a manifeſt deſpiſing other mens judgments, and a virtual condemning their practices of fault or folly, and conſequently a monopolizing all goodneſs, and appropriating all wiſedom to himſelf; qualities intolerably odious to men and productive of enmity. It incenſes the people (hugely ſuſceptive of provocation) with a ſenſe of notable injury done, and contempt caſt upon it. For the onely authority, which the commonalty can lay claim to, conſiſts in preſcribing Rules of decency in language, habit, geſture, ceremony, and other circumſtances of action, declared and ratified by ordinary practice; non-conformity to which is by them adjudged a marvellous irregularity, contumacy, and rebellion againſt the Majeſty of

of the people, and is infallibly revenged and puniſhed by them.

There's no preſerving peace, nor preventing broils and ſtirs, but by punctually obſerving that ordinary Rule of equity, That in caſes of doubtfull debate, and points of controverted practice, the feweſt ſhould yield to the moſt, the weakeſt bend to the ſtrongeſt, and that to the greateſt number ſhould be allowed at leaſt the greateſt appearance of reaſon. To which purpoſe we may obſerve, that the beſt and wiſeſt men, (not to diſpleaſe thoſe with whom they converſed, as far as their Duty to God, and their conſcience would permit) have commonly in their manners of life followed not what in their retired judgment they moſt approved, but what ſuted to the cuſtoms of their times and places, avoiding a moroſe ſingularity as offenſive to others, and productive of diſquiet to themſelves. You know how *Cicero* cenſured *Cato* for endeavouring againſt the grain, and predominant *genius* of thoſe times to reduce things to a ſtrict agreement with his private notions: *Ille optimo animo utens, & ſummâ fide nocet interdum Reipublicæ. Dicit enim tanquam in Platonis* πολιτείᾳ, *non*

Id agamus, ut meliorem vitam ſequamur quàm vulgus non ut contrariam, alioqui quos emendari volumus fugamus & à nobis avertimus.

Temperetur vita inter bonos mores & publicos, &c. Sen. *Epiſt.* 5.

Epiſt. ad Att. *Lib.* 2. *Ep.* 1.

tanquam in Romuli fæce ſententiam. But a more clear and pertinent inſtance we have in Saint *Paul*; who thus re-
1 Cor. 9. 22. 10. 33. preſents his own practice: *I have made my ſelf a ſervant to all: Unto the Jews I became as a Jew; to them that are without law as without law: To the weak became I as weak: I am made all things to all men, that I might by all means ſave ſome.* Saint *Paul* wiſely
Vid. Act. 21. knew, that by a prudent compliance with mens cuſtoms, and condeſcenſion to their capacities, he engaged to him, or at leaſt did not alienate from him their affections; and thereby became more capable of infuſing good Doctrine into their minds, and promoting their ſpiritual good. And the ſame courſe was generally taken by the primitive Chriſtians, who in all things (not inconſiſtent with the rules and principles of their Religion) did induſtriouſly conform their converſation to the uſual practices of men; thereby ſhunning thoſe ſcandalous imputations of pride and perverſneſs, which then rendred the Jews ſo odious to the world, as appears by divers paſſages in the ancient Apologiſts for Chriſtian Religion: particularly *Juſtin Martyr* (in his Epiſtle to *Diogne-*

Diognetus) hath theſe words: Χριστιανοὶ γὰρ οὔτε γῇ, οὔτε φωνῇ, οὔτε ἔθεσι διακεκριμένοι τῶν λοιπῶν εἰσὶν ἀνθρώπων· οὔτε γάρ πε πόλεις ἰδίας κατοικοῦσιν, οὔτε διαλέκτῳ τινὶ παρηλλαγμένῃ χρῶνται, οὔτε βίον παράσημον ἀσκοῦσιν—κατοικοῦντες δὲ πόλεις Ἑλληνικάς τε καὶ βαρβάρους, ὡς ἕκαστος ἐκληρώθη, καὶ τοῖς ἐγχωρίοις ἔθεσιν ἀκολουθοῦντες, &c. *The Chriſtians neither in dwelling, language, or cuſtoms differ from the reſt of men; they neither inhabit towns proper to themſelves, nor uſe any peculiar dialect, nor exerciſe an uncouth manner of living, but as by chance it is allotted to them, inhabiting cities belonging both to Greeks and Barbarians, comply with the cuſtoms of the country.* And much more hath he there; and much *Tertullian* likewiſe in his *Apologetick*, to the ſame purpoſe. Neither do we find in the life of our Saviour, that exact pattern of all wiſedom and goodneſs, that in any thing he did affect to differ from the received cuſtoms of his time and country, except ſuch as were grounded upon vain conceits, extreamly prejudicial to piety, or directly repugnant thereto.

And I cannot except from this Rule the compliance with religious cuſtoms uſed in the Worſhip and Service of God: ſince

ſince a wilfull diſcrepancy from them doth much more deſtroy peace, and kindle the flame of contention, in as much as men are apt to apprehend themſelves much more ſlighted and more condemned by a diſagreement in thoſe, than in matters of leſſer concernment. And it cannot reaſonably be imagined, that the God of love and peace, who queſtionleſs delights to ſee men converſe in peace and amity, and who therefore
Rom. 14. 19. in general terms enjoyns us, to purſue the things that make for peace (whereof certainly in reaſon and to experience, following indifferent and harmleſs cuſtoms, not expreſly repugnant to his law, nor to the dictates of natural reaſon, is one thing, and not the leaſt) in our addreſſes to himſelf (partly deſigned and mainly ſerving more ſtrictly to unite, not to diſſociate men in affection) ſhould diſlike, or diſapprove the uſe of this courſe ſo expedient and conducible to peace: eſpecially ſince he infinitely more regards the ſubſtance of the Duty, and the devotion of the heart therein, than the manner or any circumſtantial appendages thereof: 'Tis certain however, that Saint *Paul* intimates a wilfull departure from ordinary practice in ſuch caſes,

caſes, to proceed from a contentious diſpoſition: *But if any man* (ſaith he) *have a mind to be contentious* (ſo δοκεῖ φιλόνεικος εἶναι, imports) *we have no ſuch cuſtom, nor the Churches of God.* 1 Cor. 11. 16.

But yet much more is peaceable converſation impeached by diſobedience to eſtabliſhed Laws, thoſe great bulwarks of Society, fences of Order, and ſupports of Peace; which he that refuſes to obey, is ſo far from living peaceably with all men, that he may reaſonably be preſumed unwilling to have peace with any man; ſince in a manner he defies all mankind, vilifies its moſt ſolemn Judgments, endeavours to diſſolve thoſe ſacred bands, by which its union is conteined, and to ſubvert the onely foundations of publick tranquillity. He declares himſelf either to affect an univerſal tyranny over, or an abhorrency from ſociety with other men, to be unwilling to live with them upon equal terms, or to ſubmit to any fair arbitration, to deſire that ſtrifes ſhould be endleſs and controverſies never decided, who declines the verdict of Law, the moſt ſolemn iſſue of deliberate advice, proceeding from the moſt honourable, moſt wiſe, moſt worthy, and ſelect perſons, and

and involving in it the conſent of the
1 Tim. 2. 2. whole Commonwealth. Saint *Paul* directing that prayers ſhould be made for Princes, and thoſe in Authority, aſſigns the reaſon, *that we may lead a quiet and a peaceable life in all godlineſs and honeſty*: And certainly if we are to pray for, we are alſo obliged to obey them in order to the ſame end, which to do is abſolutely in our power, and more immediately requiſite to that purpoſe. For as no peace can be preſerved without the influence of authority; ſo no authority can ſubſiſt without obedience to its ſanctions. He that is deſirous to enjoy the privileges of this happy eſtate of peace, muſt in reaſon be content to perform the Duties injoined, and bear the common burthens impoſed by thoſe who are the protectours of it.

Thus as plainly as I could have I deſcribed what it is to live peaceably, and what the means are that principally conduce thereto: I ſhould now proceed to conſider the Object of the Duty, and the Reaſons why it reſpects all men: As alſo whence it comes, that ſometimes we may fail in our endeavour of attaining this deſirable condition: And laſtly to propound ſome Inducements perſuaſive of

of its practice. But I muſt not farther encroach on your patience, and ſhall therefore reſerve theſe things to the next opportunity.

Now: The peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord; and the bleſſing of God Almighty, the Father, Son and Holy Ghoſt be among you, and remain with you always. Amen.

The

The Eighth Sermon.

ROMANS 12. 18.

If it be poſſible, as much as lieth in you, live peaceably with all men.

I Have very lately conſidered what it is to *live peaceably*, and what are the Duties included therein; and what Means conduce thereto.

II. I proceed now to conſider the Object thereof, and why the duty of living peaceably extends to *all men*, that is, why we are bound to bear good-will, and doe good offices, and ſhew civil reſpects to all men: and to endeavour, that all men reciprocally be well affected toward us. For it might with ſome colour of reaſon be objected, and ſaid: Why ſhould I be obliged heartily to love thoſe, that deſperately hate me, to treat them kindly, that uſe me deſpitefully; to help them,

them, that would hinder me; to relieve them, that would plunge me into utter diſtreſs; to comfort them, that delight in my affliction; to be reſpective to, and tender of their reputation, who deſpiſe, defame, and reproach me: to be indulgent, and favourable to them, who are harſh, and rigorous in their dealings with me; to ſpare and pardon them, who with implacable malice perſecute me? why ſhould I ſeek their friendſhip, who diſdainfully reject mine; why prize their favour, who ſcorn mine; why ſtrive to pleaſe them, who purpoſely offend me? or why ſhould I have any regard to men void of all faith, goodneſs, or deſert? And moſt of all, why ſhould I be bound to maintain amicable correſpondence with thoſe, who are profeſſed enemies to piety, and vertue, who oppugn truth, and diſturb peace, and countenance vice, errour, and faction? How can any love, conſent of mind, or communion of good offices intercede between perſons ſo contrarily diſpoſed? I anſwer, they may and ought, and that becauſe the obligation to theſe ordinary performances is not grounded upon any peculiar reſpects, ſpecial qualifications, or ſingular actions

actions of men, (which are contingent and variable) but upon the indefectible ſcore of common humanity. We owe them, (as the *Philoſopher* alledged, when he diſpenſed his alms to an unworthy perſon) ὁ τῷ ἀνθρώπῳ, ἀλλὰ τῷ ἀνθρωπίνῳ: not to the men, but to humane nature, reſident in them. There be indeed divers other ſorts of love, in nature and object more reſtrained, built upon narrower foundations, and requiring more extraordinary acts of duty, and reſpect (not competent to all men;) as a love of friendſhip, founded upon long acquaintance, ſtableneſs of diſpoſition, and frequent exchanges of mutual kindneſs; a love of gratitude due to the reception of valuable benefits; a love of eſteem belonging to perſons endued with worth and vertue; a love of relation reſulting from kindred, affinity, neighbourhood, and other common engagements. But the love of benevolence (which is precedent to theſe, and more deeply rooted in nature, more ancient, more unconfined, and more immutable) and the duties mentioned conſequent on it, are grounded upon the natural conſtitution, neceſſary properties, and unalterable condition of humanity,

and are upon ſeveral accompts due thereto.

1. Upon account of univerſal cognation, agreement, and ſimilitude of nature. For οἰκεῖον ἅπας ἄνθρωπος ἀνθρώπῳ καὶ φίλον. *All men naturally are of kinn, and friends to each other*, ſaith *Ariſtotle*. *Et fratres etiam veſtri ſumus jure naturæ matris unius*; *We are alſo your brethren in the right of nature our common mother*, ſaid *Tertullian* of old, in the name of the *Chriſtians*, to the *Heathens*. We are but ſeveral ſtreams iſſuing from one primitive ſource; ſeveral branches ſprouting from the ſame ſtock, ſeveral ſtones hewed out of the ſame quarry. One ſubſtance, by miraculous efficacy of the divine benediction diffuſed, and multiplied. One element affords us matter, and one fire actuates it, kindled at firſt by the breath of God. One bloud flows in all our veines; one nouriſhment repairs our decayed bodies, and one common aire refreſhes our languiſhing ſpirits. We are cohabitants of the ſame earth, and fellow-citizens of the ſame great Common-wealth; *Unam Remp. omnium agnoſcimus mundum*, ſaid the forementioned *Apologiſt* for Chriſtianity.

8 *Eth. cap.* 1.

In Apolog. Ἀνθράποδον οὐκ ἀνέξῃ τοῦ ἀδελφοῦ τοῦ σαυτῶ ὃς ἔχει τὸν Δία πρόγονον· ὅσπερ υἱὸς ἐκ τῶν αὐτῶν σπερμάτων γέγονε, καὶ τῆς αὐτῆς ἄνωθεν καταβολῆς. &c. *Epiſt.* 1. 13. Act. 17. 26. *Nemo eſt in genere humano, cui non dilectio, etſi non pro mutua charitate, pro ipſa tamen communis naturæ ſocietate debeatur.* Aug. *Epiſt.* 121. *ad Probam.*

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We were all faſhioned according to the ſame original *Idea* (reſembling God our common father) all endowed with the ſame faculties, inclinations, and affections; all conſpire in the eſſential, and more notable ingredients of our conſtitution; and are onely diſtinguiſhed by ſome accidental inconſiderable circumſtances, of age, place, colour, ſtature, fortune, and the like; in which we differ as much from our ſelves in ſucceſſions of time. So that what *Ariſtotle* ſaid of a friend, is applicable to every man: Every man is ἀλλος αὐτὸς, *Another our-ſelf*; And he that hates another, deteſts his own moſt lively picture; he that harms another, injures his own nature; he that denies relief to another, ſtarves a member of his own body, and withers a branch of his own tree.

Cic. *Nihil eſt enim unum uni tam ſimile, tam par, quàm omnes inter noſmetipſos ſumus, &c. de Legib. 1. pag. 161.*

The mercifull man doeth good to his own ſoul; but he that is cruel troubleth his own fleſh. Neither can any perſonal demerit of vicious habit, erroneous opinion, enormous practice, or ſignal diſcourteſy towards us, diſſolve theſe bands: for as no unkindneſs of a brother can wholly reſcind that rela- Prov. 11. 17.

tion, or diſoblige us from the duties annexed thereto: ſo neither upon the faults, or injuries of any man can we ground a total diſpenſation from the offices of humanity, eſpecially if the injuries be not irreparable, nor the faults incurable.

See Deut. 25. 3. --- leſt thy brother ſeem vile unto thee.

2. We are indiſpenſably obliged to theſe duties, becauſe the beſt of our natural inclinations prompt us to the performance of them; eſpecially thoſe of pity and benignity, which are manifeſtly diſcernible in all, but moſt powerfull and vigorous in the beſt natures; and which queſtionleſs by the moſt wiſe, and good Authour of our beings were implanted therein both as monitors to direct, and as ſpurrs to incite us to the performance of our duty. For the ſame bowels, that in our want of neceſſary ſuſtenance, do by a lively ſenſe of pain informe us thereof, and inſtigate us to provide againſt it; do in like manner grievouſly reſent the diſtreſſes of another, and thereby admoniſh us of our duty, and provoke us to relieve them. Even the ſtories of calamities, that in ages long ſince paſt have happened to perſons, no-wiſe related to us, yea the fabulous reports of tragical events, do

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(even againſt the bent of our wills, and all reſiſtance of reaſon) melt our hearts with compaſſion, and draw tears from our eyes: and thereby evidently ſignify that general ſympathy, which naturally interceeds between all men; ſince we can neither ſee, nor hear of, nor imagine anothers grief without being afflicted our ſelves. Antipathies may be natural to wild beaſts; but to rational creatures they are wholly unnatural. And on the other ſide, as nature to eating and drinking, and ſuch acts requiſite to the preſervation of our life, hath adjoyned a ſenſible pleaſure and ſatisfaction, entiding us to and encouraging us in the performance of them; ſo, and doubtleſs to the ſame end, hath ſhe made relieving the neceſſities of others, and doing good offices to them, to be accompanied with a very contentfull and delicious reliſh to the mind of the doer. *Epicurus*, that great Maſter of pleaſure, did himſelf confeſs, that to beſtow benefits was not onely more brave, but more pleaſant, then to receive them; (Ἐπίκουρος, ſaith * *Plutarch*, τὸ εὖ πάσχειν τοῦ εὖ ποιεῖν, οὐ μόνον κάλλιον, ἀλλὰ καὶ ἥδιον εἶναι φησί) And certainly no kind of actions, a man can performe,

---hæc noſtri pars optima ſenſûs,
---mutuus ut nos Affectus petere auxilium, & præſtare juberet. Juven. *Sat.* 15.

* *De philoſ. convictu cum Princip.* Εὑρεῖν τὸ εὐεργετεῖν. M. Ant.

ſorme, are attended with a more pure, more perfect, more ſavoury delight, then thoſe of beneficence are. Since nature therefore hath made our neighbours miſery our pain, and his content our pleaſure; ſince with indiſſoluble bands of mutuall ſympathy ſhe hath concatenated our fortunes, and affections together; ſince by the diſcipline of our ſenſe ſhe inſtructs us, and by the importunity thereof ſolicits us to the obſervance of our duty, let us follow her wiſe directions, and conſpire with her kindly motions; let us not ſtifle, or weaken by diſuſe, or contrary practice, but by conformable action cheriſh and confirm the good inclinations of nature.

3. We are obliged to theſe duties upon account of common equity. We have all (the moſt ſowre and Stoical of us all) implanted in us a naturall ambition, and a deſire (which we can by no means eradicate) of being beloved, and reſpected by all; and are diſpoſed in our need to demand aſſiſtance, commiſeration of our misfortunes, and relief in our diſtreſs of all that are in capacity to afford them; and are apt to be vehemently diſpleaſed, to think our ſelves hardly dealt with, and to complain of cruelty

cruelty and inhumanity in thoſe that refuſe them to us: and therefore in all reaſon and equity we ſhould readily pay the ſame love, reſpect, aid, and comfort to others, which we expect from others; for *Beneficium qui dare neſcit, injuſtè petit:* Nothing is more unreaſonable, or unequal, then to require from others thoſe good turns, which upon like occaſion we are unwilling to render to others.

4. We are obliged to theſe duties of humanity, upon accompt of common intereſt, benefit, and advantage. The welfare, and ſafety, the honour, and reputation, the pleaſure, and quiet of our lives are concerned in our maintaining a loving correſpondence with all men. For ſo uncertain is our condition, ſo obnoxious are we to manifold neceſſities, that there is no man, whoſe good-will we may not need, whoſe good word may not ſtand us in ſtead, whoſe helpfull indeavour may not ſometime oblige us. The Great *Pompey*, the glorious Triumpher over Nations, and admired darling of fortune, was beholden at laſt to a ſlave for the compoſing his aſhes, and celebrating his funeral obſequies. The honour of the greateſt men depends on the eſtima-

tion of the leaſt, and the good-will of the meaneſt peaſant is a brighter ornament to the fortune, a greater acceſſion to the grandeur of a Prince, than the moſt radiant gemme in his royall diadem. However the ſpite and enmity of one (and him the moſt weak otherwiſe and contemptible) perſon, may happen to ſpoil the content of our whole life, and deprive us of the moſt comfortable enjoyments thereof; may divert our thoughts from our delightfull imployments to a ſolicitous care of ſelf-preſervation, and defence; may diſcompoſe our minds with vexatious paſſions; may by falſe reports, odious ſuggeſtions, and ſlanderous defamations blaſt our credit, raiſe a ſtorm of general hatred, and conjure up thouſands of enemies againſt us; may by inſidious practices ſupplant, and undermine us, prejudice our welfare, endanger our eſtate, and involve us in a bottomleſs gulf of trouble: it is but reaſonable therefore, if we deſire to live ſecurely, comfortably, and quietly, that by all honeſt means we ſhould endeavour to purchaſe the good-will of all men, and provoke no mans enmity needleſly; ſince any mans love may be uſefull, and every mans hatred is dangerous.

5. We

5. We are obliged to theſe duties by a tacit compact, and fundamental conſtitution of mankind, in purſuance of thoſe principal deſignes, for which men were incorporated, and are ſtill contained in civil ſociety. For to this purpoſe do men congregate, cohabite, and combine themſelves in ſociable communion, that thereby they may enjoy a delightfull converſation, void of fear, free from ſuſpicion, and free from danger; promote mutual advantage, and ſatisfaction; be helpfull, and beneficial each to other: abſtracting from which commodities the retirements of a cloyſter, or the ſolitudes of a deſert; the life of a recluſe, or of a wild beaſt, would perhaps be more deſirable, then theſe of gregarious converſe: For as men being pleaſed and well affected to each other, are the moſt obliging friends, and pleaſant companions; ſo being enraged, they are the moſt miſchievous, and dangerous neighbours, the moſt fierce and ſavage enemies. By neglecting therefore, or contravening theſe duties of humanity, we fruſtrate the main ends of ſociety, diſappoint the expectations of each other, ſubvert the grounds of ordinary civility, and in the commonwealth deal as unpolitickly, as the members in

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the body ſhould act unnaturally, in ſubtracting mutual aſſiſtance, or harming each other; as if the eye ſhould deny to the hands the direction of ſight, and the hands in revenge ſhould pluck out the eyes.

6. We are by obſerving theſe rules to oblige, and render men well affected to us, becauſe being upon ſuch terms with men conduceth to our living (not only delightfully and quietly, but) honeſtly and religiouſly in this world. How peace, and edification, ſpiritual comfort, and temporal quiet do concurr, and coöperate, we ſee intimated *Act.* 9. 31. *Then had the Churches peace throughout all Judea, and Galilee, and Samaria, and were edifyed, and walking in the fear of the Lord, and in the comfort of the Holy Ghoſt were multiplied.* St. *Paul* adviſed the Chriſtians of his times, liable to perſecution, *to make prayers for all men* (and *eſpecially for thoſe in eminent power,*) *that they might lead* * *a quiet and peaceable life in all godlineſs, and honeſty*; to pray for them, that is, to pray that they might be ſo diſpoſed, as not to moleſt, interrupt, or diſcourage them in the exerciſe of vertue, and practice of piety. For theſe by a tranquillity of mind, a ſedateneſs

1 Tim. 2. 2. * Ἥρεμον καὶ ἡσύχιον βίον (a retired and quiet life)

neſs of affections, a competency of reſt and leiſure and retirement, a freedom from amazing fear, diſtracting care, and painfull ſenſe are greatly advanced; of which advantages by contentious broiles and enmities we are deprived, and encumbred with the contrary impediments. They breed thorny anxieties, and by them choak the ſeeds of good intention: they raiſe dusky fumes of melancholy, by them intercepting the beams of ſpiritual light, and ſtifling the flames of devout affection. By them our thoughts are affixed upon the baſeſt, and taken off from the moſt excellent objects; our fancies are diſordered by turbulent animoſities; our time is ſpent, and our endeavour taken up in the moſt ungrateſull, and unprofitable imployments, of defeating the attempts, reſiſting the aſſaults, diſproving the calumnies, countermining the plots of adverſaries; They bring us upon the ſtage againſt our will, and make us act parts in Tragedies, neither becoming, nor delighting us. They diſturbe often our natural reſt, and hinder us in the diſpatch of our ordinary buſineſs; and much more impeach the ſteadineſs of our devotion, and obſtruct the courſe of religious practice. They tempt

tempt us also to omissions of our duty, to unseemingly behaviour, and to the commissions of grievous sin; to harsh censure, envious detraction, unwarrantable revenge, repining at the good successes, and delighting in the misfortunes of others. Many examples occurr in history, like those of *Hanno* the *Carthaginian*, and *Quint. Metellus* (*Pompeys* antagonist) who in pursuance of some private grudges, have not only betrayed their own interests, and sullyed their own reputations; but notably disserved, and damnifyed the publick weale of their country: And so will our being engaged in enmity with men cause us to neglect, if not to contradict our dearest concernments: Whence we should carefully avoid the occasions thereof, and by an innocent and beneficent conversation oblige men to a friendly correspondence with us.

7. We are obliged to perform these duties of humanity, because by so doing we become more capable of promoting goodness in others, and so of fulfilling the highest duties of Christian Charity; of successfully advising and admonishing others; of instructing their ignorance, and convincing their mistakes; of removing their prejudices, and satisfying their

their ſcruples; of reclaiming them from vice, errour, faction; and reconciling them to vertue, truth, and peace. For by no force of reaſon, or ſtratagem of wit are men ſo eaſily ſubdued, by no bait ſo thoroughly allured and caught, as by reall courteſy, gentleneſs and affability; as on the other ſide, by a ſowre and peeviſh humour, ſupercilious looks, bitter language, and harſh dealing men are rendred indocile, and intractable, averſe from better inſtruction, obſtinate in their ways, and pertinacious in their conceits. Eaſily do men ſwallow the pill gilded with fair carriage, and ſweetned by kind ſpeech; readily do they afford a favourable ear to the advice ſeeming to proceed from good-will, and a tender care of their good; But the phyſick of wholeſome admonition being ſteeped in the vinegar of reproach, and tempered with the gall of paſſion, becomes diſtaſtfull and loathſome to the patient; neither will men willingly liſten to the reaſonings of thoſe, whom they apprehend diſaffected to their perſons, and more deſirous to wound their reputations, than to cure their diſtempers. The ſlighteſt argument, the moſt ſimple and unpoliſhed oration iſſuing from

from the mouth of a freind, is wonderfully more prevalent, than the ſtrongeſt demonſtration, than the moſt powerfull eloquence of an enemy. For obliging uſage, and courteous ſpeech unlock the affections, and by them inſinuate into the reaſon of men; but ſurly deportment, and froward expreſſions damme up the attention with prejudice, and interclude all avenues to the underſtanding. An illuſtration of which diſcourſe we have from comparing the different practice of the *Jews*, and the ancient *Chriſtians*, with the contrary ſucceſſes thereof. The *Jews* by their ſeditious, and turbulent practices, by their inſolent contempt, and implacable hatred of others (for you know what *Tacitus* ſaith of them: *Apud ipſos fides obſtinata, miſericordia in promptu, ſed adverſus omnes alios hoſtile odium*) by their perverſe and unſociable humours, declining all entercourſe, and refuſing ordinary offices of humanity (ſo much as to ſhew the way, or to direct the thirſty traveller to the fountain) to any not of their own ſect, did procure an *odium*, ſcorn, and infamy upon their religion, rendred all men averſe from inquiring into, or entertaining any good opinion thereof, and ſo very

Hiſt. lib. 5.

very little inlarged its bounds, and gained few proſelytes thereto. But the *Chriſtians* by a mild, patient, and peaceable behaviour; by obedience to laws, and complyance with harmleſs cuſtoms; by perfect innocence, and abſtinence from doing injury; by paying due reſpects, and performing civill offices, and demonſtrations of benevolence; by loving converſation, and friendly commerce with all, commended their doctrine to the regard of men: and by this only piece of Rhetorick (without terrour of arms, or countenance of power, or plauſibility of diſcourſe, or promiſe of temporal reward) ſubdued the faith of men, and perſuaded a great part of the world to embrace their excellent profeſſion.

Thus the ancient Chriſtians; but when religion declined, diſſenſion and ill-will did grow; ſo that the heathen Hiſtorian (*Am. Marc. lib.* 22.) could ſay of *Julian*: *Nullos infeſtas hominibus beſtias, ut ſunt ſibi ferales pleriq; Chriſtianorum, expertus.*

" We converſe with you like men, we " uſe the ſame diet, habit, and neceſſary " furniture: We have recourſe to your tri- " bunals; we frequent your markets, your " fairs, your ſhops, your ſtalls, your ſham- " bles, your baths: We cohabit, we ſaile, " we warr, we till, we trade, we maintaine " all manner of commerce with you; ſaith the Chriſtian *Apologiſt*, to the *Pagans*, in Tertul. *Apol.*

in behalf of the ancient Chriſtians. Which kind of practice they derived not only from the ſweet temper and noble *Genius* of their Religion, but from the expreſs inſtitution of the firſt teachers thereof, and from their exemplary practice therein. For both by doctrine did the Apoſtles exhort, and by their example incite them to adorne the Goſpel, and render the diſcipline of Chriſt amiable by their meek, gentle, compliant and inoffenſive converſation; and thereby to allure others to a willing entertainment thereof. To this purpoſe are thoſe exhortations. *Phil.* 4. 5. *Let your moderation (τὸ ἐπιεικὲς ὑμῶν, your equity,* or *gentleneſs) be known to all men:* and 1 *Theſſ.* 5, 14. — *Comfort the* * *afflicted, ſupport the weak, be long-ſuffering toward all. Be ye all carefull not to render evill for evill; but always purſue goodneſs toward each other, and toward all:* and *Gal.* 6. 10. *As we have opportunity, let us doe good to all men:* and *Tit.* 3. 1. *Put them in mind to be ſubject to principalities, and powers, to be ready to every good work; to reproach no man, not to be contentious, but gentle, ſhewing all meekneſs to all men:* and 1 *Tim.* 2. 24. *The Miniſter of the Lord muſt not ſtrive, but be gentle*

* Τὸς ὀλιγοψύχους.

gentle unto all men, apt to teach, patient: In meekneſs inſtructing thoſe that oppoſe themſelves: (or thoſe that are otherwiſe diſpoſed, τοὺς ἀντιδιατιθεμένους) *if peradventure God will give them repentance to the acknowledgment of the truth:* where gentleneſs toward all, and meekneſs toward adverſaries are oppoſitely conjoyned, with aptneſs to teach, and inſtruct; the one qualification ſo effectually prediſpoſing to the other: and it is beſide intimated that gentle and meek treatment are ſutable inſtruments ordinarily imployed by God to convert men from errour to truth.

8. We are bound hereto in complyance and conformity to the beſt patterns: God, Chriſt, the Apoſtles, the Primitive Saints: This illuſtrious Doctor of Chriſtian Religion St. *Paul* did not fail to ſecond this his doctrine with his own example. For *Give none offence* (ſaith he) *neither to the Jews nor to the Gentiles, nor to the Church of God; Even as I pleaſe all men in all things, not ſeeking mine own profit, but the profit of many, that they may be ſaved: Pleaſe all men in all things*; what could St. *Paul* ſay, or what do more? and again. *For though* (ſaith he) *I be free from all men, yet have I made* 1 Cor. 10. ult. 1 Cor. 19, &c.

my ſelf a ſervant unto all, that I might gain the more: To the weak became I as weak, that I might gain the weak: I am made all things to all men, that by all means I might ſave ſome. See how far this charitable deſign of doing good to others tranſported him: He parted with his own freedome, that he might redeem them from the ſlavery of a wicked life; He denyed his own preſent ſatisfaction that he might procure them a laſting content: he deſpiſed his own profit, that he might promote their ſpiritual advantage; He proſtituted his own reputation, that he might advance them to a condition of true glory. He underwent grievous afflictions for their comfort; ſuſtained reſtleſs pains for their eaſe, and hazarded his own ſafety for their ſalvation. He condeſcended to their infirmities, ſuted his demeanour to their tempers, complyed with their various humours, and contrary cuſtoms: He differed from himſelf, that he might agree with them, and transformed himſelf into all ſhapes, that he might convert them into what they ſhould be, reform their manners, and tranſlate them into a happy eſtate. But above all is the practice of our Lord himſelf moſt remarkable to this purpoſe: and diſco-

diſcovers plainly to him that obſerves an univerſally large, and unreſtrained *Philanthropie*. For having from a wonderfull conſpiracy of kindneſs and goodwill (between him and his eternal Father) toward the world of men, deſcended willingly from the throne of his celeſtial Majeſty, and inveloped his divine glory in a cloud of mortal frailty, and *that* (as the *Apoſtle* ſaith) *he might reconcile all things in heaven and earth*, conjoine God and man by a nearer alliance, and unite men together by the more ſacred bands of common relation to himſelf: Having aſſumed not only the outward ſhape and corporeal reſemblance of man, but the inward frame, and real paſſions of humane ſouls; he diſdained not accordingly to obey the laws, to follow the inclinations, to obſerve the duties of the beſt and moſt perfect humanity; with an equall and impartiall bounty imparting free admittance, familiar converſe, friendly aid and ſuccour unto all, even the worſt of men in all appearance (and that ſo far, that ſome rigorous cenſurers thence preſumed to taxe him as *a glutton, and a good fellow, a friend to publicans, and ſinners*) diſtributing liberally to all the incomparable

Coloſſ. 1. 20.

Matt. 11. 19.

benefits of his heavenly doctrine, of his holy example, of his miraculous power; inſtructing the ignorances, detecting the errours, diſpoſſeſſing the devils; ſuſtaining the weakneſſes, overlooking the injuries, comforting the afflictions, ſupplying the neceſſities, healing the diſeaſes, and remedying all the miſeries of all, that did not wilfully reject their own welfare: *He went about* (ſaith St. *Peter* in the *Acts*) *doing good, and healing all that were oppreſſed of the devil:* And * *He went about all the cities and villages teaching in their Synagogues, and preaching the Goſpell of the Kingdom, and healing every ſickneſs, and every diſeaſe among the people* (ſaith St. *Matthew*'s Goſpel.) He deſpiſed not the meaneſt, either in outward eſtate, or ſpiritual improvement. He invited all unto him, repelled, or diſcouraged none; nor refuſed to any that came unto him, his counſell, or his help. He was averſe from no mans ſociety (and if in any degree from any, chiefly from thoſe, who confidently pretended to extraordinary ſanctity, and proudly contemned others.) Meek and gentle he was, mild and patient; courteous and benigne; lowly and condeſcenſive; tender and compaſſionate in his converſation unto

Acts 10. 38.

* Matt. 9. 35.

Luc. 18. 9.

unto all. And for a compliment of his tranſcendent charity, and for an enforcement unto ours, he laid down his life for us all, Rom. 8. 21. as a common price to purchaſe remiſſion of ſins; a general ranſome to redeem the humane creation from the captivity of hell, and ſlavery of corruption into the glorious liberty of the ſons of God; demoliſhing by his pacifick death all partition walls, and laying open all encloſures of the divine favour; reconciling God to man, and combining man to himſelf by the freſh cement of his pretious bloud: ſo that now not only as fellow-creatures; but (which is exceedingly more) as partakers of the ſame common redemption, as objects of the ſame mercy, as obliged in the ſame common debt, and as capable of the ſame eternal happineſs, by new and firmer engagements we are bound to all mutual kindneſs, and benevolence toward all. Rom. 14. For *Deſtroy not* (ſaith St. *Paul*, and by like reaſon I may ſay, Harm not, vex not, be not unkind to) *him, for whom Chriſt dyed.*

Nay, farther we have the example of Almighty God himſelf directing, and by our Saviours expreſs admonition obliging us to this univerſal beneficence, compaſſion, and patience towards all. Who by expreſs teſtimony of ſacred

writ, and by palpable ſigns of continual experience declareth himſelf to be a * lover of mankind; to be good to all, and tenderly mercifull over all his works: not to afflict willingly, nor grieve the children of men: to compaſſionate the miſeries, and ſupply the needs, and relieve the diſtreſſes; to deſire the ſalvation, and to delight in the happineſs of men. Who with an indifferent, unlimited munificence diſpenſeth his bleſſings, extends his watchfull providence, and imparts his loving care unto all: Cauſing his Sun with comfortable beams to ſhine, and the refreſhing ſhowres to deſcend upon, the earth to yield her pleaſant fruits; the temperate ſeaſons to recurr, and all the elements to miniſter ſuccour, joy, and ſatisfaction even to the moſt impious, and ingratefull toward him. Who with immenſe clemency and long-ſufferance overlooks the ſacrilegious affronts offered daily to his Majeſty; the outragious violations of his laws, and the contemptuous neglects of his unexpreſſible goodneſs: Who patiently waits for the repentance, and inceſſantly ſolicits the reconcilement, courts the amity, and in a manner begs the good-will of his moſt deadly

* Tit. 3. 4. *&c.* Pſ. 145. 9.

Vid. Clement. *Epiſt. ad* Cor. *pag.* 27.

deadly enemies: whom he hath always in his hand, and can cruſh to nothing at his pleaſure. For, *We are Ambaſſadours for Chriſt, as if God by us did entreat you: We beſeech you in Chriſt's behalf; be reconciled to God* (ſaith Saint *Paul.*)

Since therefore upon accompt of natural conſanguinity, of our beſt inclinations, of common equity, and general advantage, and an implicite compact between men; of ſecuring our, and promoting other's vertue and piety; from the exhortations of Scripture mentioned, and many more tending to the ſame purpoſe, from the example of the ancient Chriſtians, the Leaders, and Champions of our Religion, of the Apoſtles, the Maſters and Patriarchs thereof, of our Bleſſed Redeemer, and of Almighty God himſelf, we are obliged to this Univerſal benevolence, and beneficence toward all; No miſapprehenſions of judgment, no miſcarriages in practice, no ill-diſpoſitions of ſoul, no demerits in himſelf, no diſcourteſies toward us ought wholly to alienate our affections from, or to avert us from doing good, or to incline us to render evil for evil unto any perſon: eſpecially conſidering, that the omiſſions of others, cannot ex-

cuſe us from the performance of our duty; that no man is to be preſumed incorrigible, nor (like the lapſed Angels) concluded in deſperate impenitence; and that our loving and gentle demeanour toward them may be inſtrumental to their amendment, and the contrary may contribute to their progreſs and continuance in offences; that God hath promiſed to us a reward of our patience, and hath reſerved to them a ſeaſon of judgment and puniſhment, if they perſiſt obſtinate in their diſorderly courſes; that to avenge their treſpaſſes belongs not to us, but to Almighty God, who is more nearly concerned in, and more injured by them, and is yet content to endure them, to prolong their lives, to continue his benefits to them, and to expect their converſion: That our differing from them is not to be attributed to our ſelves, but wholly, or chiefly to the goodneſs of God; that we always were, are, and ſhall be liable to the ſame errours, vices, and miſdemeanours: that (laſtly) the faults and follies of others, like the maims of body, diſtempers of ſoul, or croſſes of fortune (being their own greateſt unhappineſſes) require ratherour pity then

our

our hatred, to be eaſed by our help, then aggravated by our unkindneſs. Tis too ſcant therefore and narrow a Charity that is limited by correſpondence of courteſy, or by the perſonal merits of others: We are bound to live peaceably with, that is, to be innocent, beneficial, reſpective to all, and to ſeek the reciprocal good-will, love and amity of all. But I have inſiſted too long upon this particular, concerning the Object of this duty, and its extenſion.

III. I proceed briefly to conſider whence it comes, that (as I before obſerved was intimated in theſe words, *If it be poſſible, as much as lieth in you*) though we doe our parts, and perform carefully the duties incumbent on us, though we bear good-will, and doe good offices, and yield due reſpects, and abſtain from all not onely injurious, but rigorous dealings toward all; though we revile none, nor cenſure harſhly, nor preſumptuouſly intermeddle with others affairs; though we obey laws, and comply with received cuſtoms, and avoid all occaſions of contention, though our tempers be meek, our principles peaceable, and our converſations

verſations inoffenſive, we may yet prove ſucceſsleſs in our endeavours to live peaceably, and may be hated, harmed, and diſquieted in our courſe of life. That it ſo happens, we find by plain experience, and manifold example. For *Moſes, the meekeſt man upon earth*, and commended beſide by all circumſtances of divine favour, and humane worth, was yet often envied, impugned, and moleſted by thoſe, whom by all manner of benefits he had moſt highly obliged. And we find *David* frequently complaining, that by thoſe, whoſe good-will by performing all offices of friendly kindneſs, and brotherly affection, he had ſtudiouſly laboured to deſerve, whoſe maladies and calamities he had not onely tenderly commiſerated, but had prayed and humbled his ſoul with faſting for their recovery and deliverance from them, was yet recompenſed by their treacherous devices againſt his ſafety, by grievous reproaches, and ſcornfull inſultings over him in his affliction; as we ſee at large in *Pſalms* the 35. and 69. And in *Pſalm* 120. he thus lamentably bemoans his condition: *Woe is me that I ſojourn in Meſech, that I dwell in the tents of Kedar:*

Vid. Pſ. 55. 10.

dar: My ſoul hath long dwelt with him that hateth peace; I am for peace but when I ſpeak, they are for war: And our Bleſſed *Saviour* himſelf, though in the whole tenour of his life he demonſtrated an incomparable meekneſs and ſweetneſs of diſpoſition, and exerciſed continually all manner of kindneſs and beneficence toward all men, was notwithſtanding loaded with all kinds of injuries and contumelies, was bitterly hated, ignominiouſly diſgraced, and maliciouſly perſecuted unto death: and the ſame lot befell his faithfull *Diſciples*, that although their deſign was benign and charitable, their carriage blameleſs and obliging toward all, they were yet purſued conſtantly both by the outragious clamours of the people, and cruel uſages from thoſe in eminent power. Now though it ſeem ſtrange and almoſt incredible, that they who are truly friends to all, and are ready to doe to all what good they can; who willingly diſpleaſe none, but induſtriouſly ſtrive to acquire (not with glozing ſhews of popularity, but by real expreſſions of kindneſs) the good-will and favour of all, ſhould yet be maligned, or moleſted by any; yet ſeeing it

ſo

ſo happens, if we inquire into the reaſon, we ſhall find this miracle in morality, to proceed (to omit the neglect of the duties mentioned in our former diſcourſe) chiefly from the exceeding variety, difference and contrariety of mens diſpoſitions, joyned with the moroſity, aptneſs to miſtake, envy, or unreaſonable perverſeneſs of ſome; which neceſſarily render the means of attaining all mens good-will inſufficient, and the endeavours unſucceſsfull. For men ſeeing by ſeveral lights, reliſhing with diverſly diſpoſed palates, and meaſuring things by different ſtandards, we can hardly doe or ſay any thing, which if approved and applauded by ſome, will not be diſliked and blamed by others; if it advance us in the opinion of ſome, will not as much depreſs us in the judgment of others; ſo that in this irreconcileable diverſity and inconſiſtency of mens apprehenſions, it is impoſſible not to diſpleaſe many: Eſpecially ſince ſome men either by their natural temper, or from the influence of ſome ſowre principles they have imbibed, are ſo moroſe, rigid, and ſelf-willed; ſo impatient of all contradiction to, or diſcrepancy from their ſentiments, that they cannot endure

endure any to diſſent in judgment, or vary in practice from them, without incurring their heavy diſdain and cenſure. And which makes the matter more deſperate and remedileſs, ſuch men commonly being leaſt able either to manage their reaſon, or to command their paſſion, as guided wholly by certain blind impulſes of fancy, or groundleſs prejudices of conceit, or by a partial admiration of ſome mens perſons, examples, and authorities, are uſually moſt reſolute and peremptory in their courſes, and thence hardly capable of any change, mitigation, or amendment. Of which ſort there being divers engaged in ſeveral ways, it is impoſſible to pleaſe ſome without diſguſting the other; and difficult altogether to approach any of theſe waſps, without being ſtung, or vexed by them. Some alſo are ſo apt to miſunderſtand mens meanings, to miſconſtrue their words, and to make ill deſcants upon, or draw bad conſequences from their actions, that 'tis not poſſible to prevent their entertaining ill-favoured prejudices againſt even thoſe that are heartily their friends, and wiſh them the beſt. To others the good and proſperous eſtate of their Neigh-

Neighbour, that he flouriſhes in wealth, power, or reputation, is ground ſufficient of hatred and enmity againſt him: for ſo we ſee that *Cain* hated his innocent brother *Abel*, becauſe his brothers works were more righteous, and his ſacrifices better accepted then his own: that *Joſephs* brethren were mortally offended at him, becauſe his father eſpecially loved, and delighted in him: that *Saul* was enraged againſt *David*, becauſe his gallant deeds were celebrated with due praiſes, and joyfull acclamations of the people: and that the *Babylonian* Princes, upon no other ſcore, maligned *Daniel*, but becauſe he enjoyed the favour of the King, and a dignity anſwerable to his deſerts: And who that loves his own welfare, can poſſibly avoid ſuch enmities as theſe? But the fatal rock, upon which peaceable deſigns are moſt inevitably ſplit, and which by no prudent ſteering our courſe can ſometimes be evaded, is the unreaſonable perverſeneſs of mens pretences, who ſometimes will upon no terms be friends with us, or allow us their good-will, but upon condition of concurring with them in diſhoneſt, and unwarrantable practices: of omitting ſome

ſome duties to which by the expreſs command of God, or evident dictates of right reaſon we are obliged, or performing ſome action repugnant to thoſe indiſpenſable rules. But though peace with men is highly valuable, and poſſeſſing their good-will in worth not inferiour to any other indifferent accommodation of life, yet are theſe nothing comparable to the favour of God, or the internall ſatisfaction of conſcience; nor though we were aſſured thereby to gain the entire love and favour of all men living, are we to purchaſe them at ſo dear a rate as with the loſs of theſe. We muſt not to pleaſe or gratify men, commit any thing prohibited, or omit any thing enjoyned by God, the leaſt glimpſe of whoſe favourable aſpect is infinitely more to be prized, then the moſt intimate friendſhip of the mightieſt Monarchs upon earth: and the leaſt ſpark of whoſe indignation is more to be dreaded, then the extreameſt diſpleaſure of the whole world. In caſe of ſuch competition, we muſt reſolve with Saint *Paul*, *Gal.* 1. 10. *Do I yet* * *conciliate God, or do I endeavour to ſooth men? for if I yet ſoothed* (or flattered) *men* (ſo you know ἀρέσκειν ſignifies) *I were*

* Πείθω

not

not the ſervant of Chriſt. Nor are we, that we may ſatisfy any mans pleaſure, to contravene the dictates of Reaſon (that ſubordinate guide of our actions) to doe any diſhonourable or uncomely action, unworthy of a man, misbeſeem-our education, or ineongruous to our ſtation in humane ſociety, ſo as to make our ſelves worthily deſpicable to the moſt by contenting ſome: Nor are we bound always to deſert our own conſiderable intereſt, or betray our juſt liberty, that we may avoid the enmity of ſuch as would violently, or fraudulently encroach upon them. Nor are we in the adminiſtration of juſtice, diſtribution of rewards, or arbitration of controverſies to reſpect the particular favour of any, but the merits onely of the cauſe, or the worth of the perſons concerned. Nor are we by feeding mens diſtempered humours, or gratifying their abuſed fancies to prejudice or neglect their real good; to encourage them in bad practices, to foment their irregular paſſions, to applaud their unjuſt or uncharitable cenſures, or to puff up their minds with vain conceit, by ſervile flattery: but rather, like faithfull Phyſicians, to adminiſter wholſome, though

though unſavoury, advice; to reveal to them their miſtakes, to check their intended progreſs in bad courſes, to reprove their faults ſeaſonably, and when it may probably doe them good, though poſſibly thereby we may provoke their anger and procure their ill-will, and (as *S. Paul* ſaith) become their enemies, for telling them the truth. Nor are we ever explicitely to aſſent to falſehoods (ſo apprehended by us,) to bely our conſciences, or contradict our real judgments (though we may ſometimes for peace-ſake prudently conceale them;) Nor to deny the truth our defence and patronage, when in order to ſome good purpoſe it needs and requires them, though thereby we may incurre the diſlike, and forfeit the good-will of ſome men. Nor are we by entertaining any extraordinary friendſhip, intimate familiarity, or frequent converſe with perſons notoriouſly diſſolute in their manners, diſorderly in their behaviour, or erroneous in weighty points of opinion, to countenance their miſdemeanours, diſhonour our profeſſion, render our ſelves juſtly ſuſpected, run the hazard of contagion, or hinder their reformation. And eſpecially we are warily to Gal. 4. 16.

decline the particular acquaintance of men of contentious diſpoſitions, miſchievous principles, and factious deſigns; a bare keeping company with whom looks like a conſpiracy, an approving, or abetting their proceedings; The refuſing any encouragement, ſignification of eſteem, or vouchſafing any peculiar reſpect to ſuch, we owe to the honour of vertue, which they diſgrace, to the love of truth which they oppugn, to the peace of the world which they diſturb, and to the general good of mankind, which they impeach.

1 Cor. 5. And ſo S. *Paul* warns us not to *mingle* or conſort, not to *diet*, or *common* (μὴ συναναμίγνυσθαι, & μὴ συνεσθίειν) with men of a diſſolute and diſorderly converſation: And *to mark them which cauſe ſeditions, and ſcandals, contrary to Chriſtian doctrine, and to ſhun, or decline them* (ἐκκλίνειν ἀπ' αὐτῶν) and to repudiate, deprecate the familiarity of Hereticks (Αἱρετικὸν ἄνθρωπον παραιτεῖσθαι.) And S. *John* forbids us to *wiſh joy*, or to allow the ordinary reſpects of civil ſalutation to Apoſtates, and Impoſtours: *leſt* (by ſuch demonſtration of favour) *we communicate with them in their wicked works.* None of which

Ἀτάκτως πολιτ.

Rom. 16.17.

Tit. 3. 10.

2 Joh. 10.

Precepts

Precepts are intended to interdict to us, or to diſoblige us from bearing real good-will, or diſpenſing needfull benefits to any, but to deter us from yielding any ſignal countenance to vice and impiety; and to excite us to declare ſuch diſlike and deteſtation of thoſe heinous enormities as may confer to the reclaiming of theſe, and prevent the ſeduction of others. So Saint *Paul* expreſly, 2 *Theſſ.* 3. 14. *But if any man obeyeth not our injunction by epiſtle, do not conſort with him, that he may by ſhame be reclaimed* (ἵνα ἐντραπῇ) And *account him not an enemy, but admoniſh him as a brother.* Nor ought *laſtly* the love of peace, and deſire of friendly correſpondence with any men, avert us from an honeſt zeal, (proportionable to our abilities and opportunities) of promoting the concernments of truth and goodneſs, though againſt powerfull and dangerous oppoſition: I ſay an honeſt zeal, meaning thereby not that blind heady paſſion, or inflammation of ſpirit, tranſporting men beyond the bounds of reaſon and diſcretion, upon ſome ſuperficially plauſible pretences, to violent and irregular practices; but a conſiderate and ſteady reſolution of mind, effectually animating a man by warrantable and

decent means vigorouſly to proſecute commendable deſigns; like that S. *Jude* mentions, of *ſtriving earneſtly for the faith once delivered to the Saints.* For this zeal may be very conſiſtent with, yea greatly conducible to the deſigns of peace. And 'tis not a drouſineſs, a ſlack remiſsneſs, a heartleſs diffidence, or a cowardly flinching from the face of danger and oppoſition, we diſcourſe about, or plead for, but a wiſe and wary declining the occaſions of needleſs and unprofitable diſturbance to our ſelves and others.

Jude 3.

To conclude this point (which if time would have permitted, I ſhould have handled more fully and diſtinctly) though to preſerve peace, and purchaſe the good-will of men, we may and ought to quit much of our private intereſt and ſatisfaction, yet ought we not to ſacrifice to them what is not our own, nor committed abſolutely to our diſpoſal, and which in value incomparably tranſcends them, the maintenance of truth, the advancement of juſtice, the practice of vertue, the quiet of our conſcience, the favour of Almighty God. And if for being dutifull to God, and faithfull to our ſelves in theſe particulars, and

any men will hate, vex and deſpite us; fruſtrate our deſires, and defeat our purpoſes of living peaceably with all men in this world: we may comfort our ſelves in the enjoyment of eternal peace and ſatisfaction of mind, in the aſſurance of the divine favour, in the hopes of eternal reſt and tranquillity in the world to come.

Now briefly to induce us to the practice of this duty of living peaceably, we may conſider,

1. *How good and pleaſant a thing it is* (as *David* ſaith) *for brethren* (and ſo we are all at leaſt by nature) *to live together in unity.* How, that (as *Solomon* ſaith) *better is a dry morſel, and quietneſs therewith, then a houſe full of ſacrifices with ſtrife.* How delicious that converſation is, which is accompanied with a mutual confidence, freedom, courteſy, and complacence: how calm the mind, how compoſed the affections, how ſerene the countenance, how melodious the voice, how ſweet the ſleep, how contentfull the whole life is of him that neither deviſeth miſchief againſt others, nor ſuſpects any to be contrived againſt himſelf: and contrariwiſe, how ingratefull and loathſom a thing it is to

Pſal. 133. 1.

Prov. 17. 1.

abide in a ſtate of enmity, wrath, diſſenſion: having the thoughts diſtracted with ſolicitous care, anxious ſuſpicion, envious regret; the heart boiling with choler, the face overclouded with diſcontent, the tongue jarring and out of tune, the ears filled with diſcordant noiſes of contradiction, clamour and reproach; the whole frame of body and ſoul diſtempered, and diſturbed with the worſt of paſſions. How much more comfortable it is to walk in ſmooth and even paths, then to wander in rugged ways, overgrown with briars, obſtructed with rubs, and beſet with ſnares; to ſail ſteadily in a quiet, then to be toſt in a tempeſtuous Sea; to behold the lovely face of Heaven ſmiling with a chearfull ſerenity, then to ſee it frowning with clouds, or raging with ſtorms; to hear harmonious conſents, then diſſonant janglings; to ſee objects correſpondent in graceſull ſymmetry, then lying diſorderly in confuſed heaps; to be in health, and have the natural humours conſent in moderate temper, then (as it happens in diſeaſes) agitated with tumultuous commotions: How all ſenſes and faculties of man unanimouſly rejoyce in thoſe emblems of peace, order, harmony, and pro-

proportion. Yea how nature universally delights in a quiet ſtability, or undiſturbed progreſs of motion; the beauty, ſtrength and vigour of every thing requires a concurrence of force, cooperation, and contribution of help; all things thrive and flouriſh by communicating reciprocal aid, and the world ſubſiſts by a friendly conſpiracy of its parts; and eſpecially that political ſociety of men chiefly aims at peace as its end, depends on it as its cauſe, relies on it as its ſupport. How much a peaceſull ſtate reſembles Heaven, into which neither *complaint*, *pain*, nor *clamour* (ὔτε πένθος, ὔτε πόνος, ὔτε κραυγὴ, as it is in the *Apocalypſe*) do ever enter; but bleſſed ſouls converſe together in perfect love, and in perpetual concord; and how a condition of enmity repreſents the ſtate of Hell, that black and diſmal Region of dark hatred, fiery wrath, and horrible tumult. How like a paradiſe the world would be, flouriſhing in joy and reſt, if men would chearfully conſpire in affection, and helpfully contribute to each others content: and how like a ſavage wilderneſs now it is, when like wild beaſts, they vex and perſecute, worry and devour each other. How

Vide Clem. *ad Cor. pag.* 27, *&c.*

Apoc. 21.

Better is a dinner of herbs where love is, then a ſtalled oxe and hatred therewith. Prov. 15. 17.

not only Philoſophy hath placed the ſu-
Ἀπραξία. preme pitch of happineſs in a calmneſs of mind, and tranquillity of life, void of care and trouble, of irregular paſſions and perturbations; but that Holy Scripture it ſelf in that one term of peace moſt uſually comprehends all joy and content, all felicity and proſperity: ſo
Luc. 2. 14. that the heavenly conſort of Angels, when they agree moſt highly to bleſs, and to wiſh the greateſt happineſs to mankind, could not better expreſs their ſenſe, then by ſaying *Be on earth peace, and good-will among men.*

2. That as nothing is more ſweet and delightfull, ſo nothing more comely and agreeable to humane nature then
Prov. 20. 3. peaceable living, it being (as *Solomon* ſaith) *an honour to a man to ceaſe from ſtrife*; and conſequently alſo a diſgrace to him to continue therein: That rage and fury may be the excellencies of beaſts, and the exerting their natural animoſity in ſtrife and combat may become them; but reaſon and diſcretion are the ſingular eminencies of men, and the uſe of theſe the moſt natural and commendable method of deciding controverſies among them: and that it extreamly misbecomes them that are endowed

dowed with thoſe excellent faculties ſo to abuſe them, as not to apprehend each others meanings, but to ground vexatious quarrels upon the miſtake of them: not to be able by reaſonable expedients to compound differences, but with mutual dammage and inconvenience to prorogue and encreaſe them: not to diſcern how exceedingly better it is to be helpfull and beneficial, than to be miſchievous and troubleſome to one another. How fooliſhly and unskilfully they judg, that think by unkind ſpeech and harſh dealing to allay mens diſtempers, alter their opinions, or remove their prejudices; as if they ſhould attempt to kill by miniſtring nouriſhment, or to extinguiſh a flame by pouring oyl upon it. How childiſh a thing it is eagerly to contend about trifles, for the ſuperiority in ſome impertinent conteſt, for the ſatisfaction of ſome petty humour, for the poſſeſſion of ſome inconſiderable toy: yea how barbarous and brutiſh a thing it is to be fierce and impetuous in the purſuit of things that pleaſe us, ſnarling at, biting and tearing all competitors of our game, or oppoſers of our undertaking. But how divine and amiable, how worthy of humane nature, of civil breeding, of prudent

prudent conſideration it is, to reſtrain partial deſires, to condeſcend to equal terms, to abate from rigorous pretences, to appeaſe diſcords, and vanquiſh enmities by courteſy and diſcretion; like the beſt and wiſeſt Commanders, who by skilfull conduct, and patient attendance upon opportunity, without ſtriking of ſtroke or ſhedding of bloud, ſubdue their Enemy.

3. How that peace with its near alliance and concomitants, its cauſes and effects, love, meekneſs, gentleneſs and patience, are in Sacred Writ reputed the
Gal. 5. genuine fruits of the Holy Spirit, iſſues of Divine Grace, and off-ſprings of heavenly Wiſedom; producing like themſelves a goodly progeny of righteous deeds. But that emulation, hatred, wrath, variance and ſtrife derive their extraction from fleſhly luſt, helliſh craft, or beaſtly folly; propagating themſelves alſo into a like ugly brood of wicked
Jam. 3. 14. works. For ſo ſaith Saint *James*, *If you have bitter zeal and ſtrife in your hearts, glory not, * nor be deceived untruly: This wiſedom deſcendeth not from above, but is earthly, ſenſual, and deviliſh. For where emulation and ſtrife are, there is † tumult, and every * naughty thing: but*

* Καὶ μὴ ψεύδεσθε κατὰ τῆς ἀληθείας.

† Ἀκαταστασία, confuſion.

* Φαῦλον πρᾶγμα.

the

*the wiſedom that is from above is firſt pure, then peaceable, gentle, *obſequious, * εὐπειθὴς.
full of mercy* (or beneficence) *and of good fruits, without partiality and diſſimulation; And the fruit of righteouſneſs is ſowed in peace to thoſe that make peace: and from whence are wars, and quarrels among you? Are they not hence, even from your luſts, that war in your members?* Likewiſe, *He loveth tranſgreſſion that loveth ſtrife*; and *A fools lips enter into contention, and his mouth calleth for ſtrokes*, ſaith *Solomon*. That the moſt wicked and miſerable of creatures is deſcribed by titles denoting enmity and diſcord: *the hater* (Satan) *the enemy* (ὁ ἐχθρὸς ἄνθρωπος) *the accuſer* (ὁ κατήγορος) *the ſlanderer* (ὁ διάβολος) *the deſtroyer* (ὁ ἀπολλύων) * the furious dragon, and miſchievouſly treacherous ſnake: and how ſad it is to imitate him in his practices, to reſemble him in his qualities: But that the beſt, moſt excellent, and moſt happy of Beings delights to be ſtyled, and accordingly to expreſs himſelf, *The God of love, mercy and peace*; and his bleſſed Son to be called, and to be, *the Prince of peace*, the great *Mediatour*, *Reconciler*, and *Peacemaker*, who is alſo ſaid from on high to have

Prov. 17. 19.
Prov. 18. 6.

Qui poſuit in cœlo bellum, in paradiſo fraudem, odium inter primos fratres. Aug.
Mat. 13. 28.
Ἀντίδικος, 1 Pet. 5. 8.
A murderer, Joh. 8. 44.
* 1 Cor. 7. 15. 14. 39. 2 Cor. 13. 11. Philip. 4. 9. 1 Theſſ. 5. 23. 2 Theſſ. 3. 16.

Heb. 7.

Luc. 1. 79. have visited us, *To give light to them that sit in darkness, and in the shadow of death, and to guide our feet in the ways of peace.* That lastly no devotion is pleasing, no oblation acceptable to God, conjoined with hatred, or proceeding from an unreconciled mind: For, *If thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift,* saith our Saviour.

Χαίρει γὰρ τῇ συμφωνίᾳ λογικῶν τῶν ζώων ὁ θεὸς, καὶ ἐκτρέπεται τὴν διαφωνίαν. Orig. c. Cels. 8. (p. 424.) Mat. 5. 23, 24.

I close up all with this *Corollary:* that if we must live lovingly, and peaceably with all men, then much more are we obliged to doe so with all Christians: to whom by nearer and firmer bands of holy alliance we are related; by more precious communions in faith and devotion we are endeared; by more peculiar and powerfull obligations of divine commands, sacramental vows, and formal professions we are engaged: Our spiritual brethren, members of the same mystical body, temples of the same Holy Spirit, servants of the same Lord, subjects of the same Prince, professors of the same truth, partakers of the same hope, heirs of the same promise, and candidates

dates of the ſame everlaſting happineſs.

Now Almighty God, the moſt good and beneficent Maker, gracious Lord, and mercifull preſerver of all things, infuſe into our hearts thoſe heavenly graces of meekneſs, patience, and benignity, grant us and his whole Church, and all his Creation to ſerve him quietly here, and in a bliſsfull reſt to praiſe and magnify him for ever: To whom with his bleſſed Son, the great Mediatour and Prince of peace, and with his Holy Spirit, the ever-flowing Spring of all love, joy, comfort and peace, be all honour, glory and praiſe. And

The peace of God which paſſeth all underſtanding keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: And the bleſſing of God Almighty, the Father, Son, and Holy Ghoſt be among you, and remain with you for ever. Amen.

FINIS.

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